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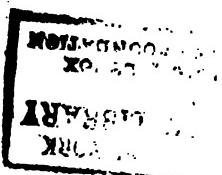
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bear evident marks of his intention, at some future period, to have moulded them into a shape for publication. In the state, however, in which they were found by the editor, it was impossible to complete the design of the original compiler, without very considerable liberties being taken with them; and not a small portion of labour and application bestowed upon them.

Mr. Cooke, like most other practical physionomists, wrote and spoke with all that boldness and confidence which a firm conviction of the truth of the science naturally inspires. But it must not, therefore, be inferred, that the editor has so completely identified himself with Mr. Cooke, as to have made all his friend's opinions his own; nor that he is prepared to support every part of his hypothesis, or even all his physiognomical doctrines.

With respect to the "Memoir," and the "Observations on the Temperaments," the editor has nothing here to remark: they are avowedly his own, and must be left to the reader's own taste and judgment, either to reject or adopt the opinions and facts there stated. Something on the latter subject seemed absolutely necessary to fill up his friend's outline; but the editor found nothing of any consequence on that point in the papers laid before him.

The drawings, from which the Lithographic Plates have been executed, are, for the most part, imitated from Lavater and Camper, but have been somewhat altered and simplified; as the editor professes not to present a complete treatise on the science of Physiognomy; but, as far as it is connected with anatomy, at least, to divest it, as much as possible, of mere technicalities.



A  
PRACTICAL AND FAMILIAR VIEW  
OF THE  
**SCIENCE OF PHYSIOGNOMY,**  
COMPILED  
*CHIEFLY FROM THE PAPERS*  
OF THE LATE  
Mr. T. COOKE, of MANCHESTER,  
*3508* WITH A  
**Memoir,**  
AND  
OBSERVATIONS ON THE TEMPERAMENTS,  
BY THE EDITOR.  
ILLUSTRATED BY LITHOGRAPHIC PLATES.

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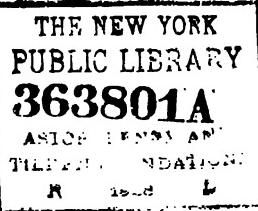
The proper study of mankind is man.—POPE.

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LONDON:  
Printed by S. Curtis, Camberwell Press:  
FOR MRS. COOKE, AND SOLD AT THE LITHOGRAPHIC  
INSTITUTION, 198, STRAND.

1819.

*m. c. m. 1819.*



## PREFACE.

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A Considerable mass of papers, consisting, principally, of extracts from Lavater and other writers, together with numerous drawings, by the late Mr. T. Cooke, were placed in the hands of the editor of this work, by the widow of his friend, for the purpose of selection and condensation, that the friends of that gentleman might be put in possession of the result of his labours in the science of Physiognomy.

Those papers contain the opinions, and many of the reasonings, of Mr. Cooke ; and

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## **M E M O I R, &c.**

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THE individual whose physiognomical researches have given birth to the present volume, was born the 20th of March, 1763, at Sheffield, and died at Manchester the 26th of July, 1818, aged 55 years. In publishing the present summary of his opinions, the editor hopes to disarm criticism of its severity, as far as regards his friend, by informing the public, that it was not his intention that his papers should ever appear to the world in their present state; that he had unfortunately no leisure for revising and extending them, and that his views on the science of Physiognomy, partly collected from them, and partly from the singular opportunities which a long intimacy with him afforded to the editor, are now presented principally for the instruction and amusement of a circle to

whom he was known, and for the benefit of his *widow and children*. For himself the editor offers no apology. In the execution of a *duty*, which the call of friendship, uttered from the grave of his friend, imposes upon him for the advantage of his surviving family, he is indifferent to censure or applause. Higher motives, he hopes, than the fear of the one or the desire of the other, have impelled him to the performance of his task, and will insure the execution of it in the best manner he is able, under the continual pressure of very different and interfering avocations. Moreover, he thinks the opinions of his friend worthy of being recorded; and if he should succeed in preserving from oblivion, even but for a short period, his character and sentiments, he will have endeavoured, in some measure, to discharge a debt which he owes to him for some of the early and best influences he ever felt as a moral and intellectual being. In making this declaration, he may appear to some not the fittest person to undertake the task of biographer in the present instance; but he must

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be allowed to observe, that if the feelings of private friendship should be supposed somewhat to interfere with a strictly impartial estimate of a character, the intimate contact with the opinions, habits, and attainments of an individual, which friendship can alone secure, is essential to a true and living representation. The advantages, therefore, are, perhaps, somewhat on the side of the editor; for it is not the object of the present memoir to detail those uninteresting and common-place circumstances which must necessarily make up a large portion of every *life*, but to exhibit what was peculiar in the attainments, the modes of thinking, and the habits of the individual under consideration; to present a view of him in those respects in which he differed from other men. It is to be regretted that Mr. Cooke's early studies should have had little reference to his future prosecution of physiognomical science: he was engaged in commercial pursuits until the age of about 22 years, and his education had been such only as is usual for persons intended for trade. About this period of his life, some accidental circumstances awakened

his attention to the science to which he eventually became a devoted enthusiast; and in its prosecution, he attended lectures on Anatomy and Physiology, soon perceiving that these studies were the first and most essential to a scientific physionomist, and aware also that the great defect of a preceding inquirer, whose works have become so celebrated, were to be traced to his ignorance of the structure of the human frame. He had, unfortunately, however, neither time nor opportunity for pursuing anatomy and physiology to the extent which he would otherwise have done from his deep sense of their importance in the investigation of the science of expression; but he was far from being ignorant of them, and very dexterously applied the knowledge he had acquired in his attempts to trace the physiognomical signs of which original structure is the basis. On this account, his opinions are worthy of being recorded; and still more for the amazing aptitude he possessed for observing and decyphering these signs as indicative, in the countenance of man, of intellectual powers, and moral dispositions and

habits. The editor has often been a witness of his exertions in this respect; and the *accuracy, truth, and spirit* of his delineations of character, have again and again excited the astonishment of those to whom he was introduced, and who had opportunities of verifying his decisions. A practical physionomist of this description, would necessarily excite too much attention to remain in obscurity; and Mr. Cooke was, as might be expected, incessantly sought after by wide and ever-growing circles of curious inquirers. During the latter part of his life, he was almost constantly, at his leisure, the centre of one of those circles, where, of course, the subject of his science would constitute the principal charm and interest. The delight he communicated on many of these occasions it is not easy to describe; and among those who were attracted around him, the personally important nature of his communications, in addition to the general interest it excited, secured him many warm and lasting friendships. His science was in itself interesting, but he gave it an importance in its application to individual

character, peculiar to himself, peculiar to a mind at once penetrating, benevolent, and capable of strong individual attachments. All this was combined with manners which had a charm of their own, and which was, perhaps, principally created from the obvious tendency which his strictures and remarks had to communicate the spirit of improvement to those whom he was anxious to benefit. This was especially the case where a personal preference had been excited in his mind, and where his natural benevolence acquired this additional stimulus to do good. He was not, however, forward on any occasion to obtrude himself, or his favourite subject, on the notice of his company; but frequently amused himself for hours, in silent and attentive observation, on the faces of persons to whom he might have been accidentally introduced. In most instances, if he were known, he was called upon to put his knowledge of Phisiognomy to the test; and then his wonderful power of discriminating character and talent became apparent. A general sketch was soon supplied, and such a sketch as

the individual and his friends at once recognized as belonging to the person under consideration. His intrinsic good nature, and his zeal for his science, induced him, on such occasions, to present, on the whole, a favourable estimate of any character which passed under his review. He was not bound to reveal the whole truth, so long as he revealed nothing but the truth; the weaknesses and failings of an individual were only so far touched as they were obvious, or as was necessary to produce an identical character. Further than this candour did not require, and politeness forbade him to proceed.

On the subject of the excellencies of an individual, he was at liberty to indulge his characteristic benevolence, and he always did ample justice to those whom he thought deserved his praise. The ingenuous, the tender, the feeling heart, he loved to recognize, and was in immediate sympathy and friendship with its possessor. True sensibility, moral benignity, however unobtrusive, never escaped his penetrating and friendly glance; and to great original capacity,

to intellectual magnificence, to the energies of genius, to a countenance, in which, alas ! how rarely he recognized power, passion, and eloquence, he did instant homage. The editor has often heard him maintain his opinion of an individual, who had conciliated his esteem, with great animation and fervor. It was founded, he would say, on the unchangeable characters of nature, in combination with those adventitious signs which moral habits had impressed on the countenance. The balance was easily struck, and his opinions settled ; no temporary depression ; no cloud which might seem for a moment to cast an ominous shade over a great and good character ; no tale of falsehood previously whispered in his ear ; no envious reproving, disappointed looks of rivals, enemies, or indifferently malignant auditors, could prevent him from expressing his sentiments of such a person in a frank, intrepid, and decisive manner ; and if his opinions were disputed from envy, or any other base motive, it was well for the objecting party if he were not presented, by way of contrast, with the character he had described.

When considering the attainments of the author of these Fragments, which, owing to a narrow education, were by no means extraordinary, the editor has often been struck with the power he possessed of forming an estimate of other men. Without being himself apparently distinguished by great intellectual endowments or acquisitions, his discrimination and judgment of others seemed to place him in direct and intimate contact with their minds. Though neither poet, metaphysician, philosopher, nor artist, he estimated at once the degrees and kinds of power, mental and moral, of each; and if all he thought and said could be collected and exhibited, it would furnish materials for a most interesting dissertation on the varieties of intellectual and moral character. He always maintained that the form of the head and face were the true criteria of intellect, power, and passion; *that the degrees and kinds of each were expressed in the countenance and general outline, and that these would, if carefully studied, be found to indicate radical differences between one man and another, over which education*

would exert only a very limited influence. From his rapid and accurate estimates, the editor has been frequently disposed to believe, that he owed much to a native discernment, in some measure independent of Physiognomy; this, however, was not his own opinion. "Show me the heads of two men," he would say, "and I will venture to point out in the one the marks of solidity, judgment, discretion, and powers of just and original thinking—in the other, the indications of a fine imagination, fruitful resources, exhaustless wit and eloquence, but a want of that just and accurate reasoning which arises from a clear perception of what is strictly true or prudent. Let these two men be presented with an opportunity of delivering their sentiments on an important subject of practical debate; those of the one shall be distinguished for their originality, reason, and wisdom; those of the other, for their plausibility, ingenuity, and a character of imposing eloquence." Such a distinction is perfectly intelligible to those conversant with the intellectual habitudes which life is continually presenting. The successful

advocate, for instance, whose powers enable him to make "the worse appear the better reason," who can take a side with an almost inconceivable dexterity, may himself remain ignorant of the real merits of a disputed question; and though possessing gifts equally calculated to excite astonishment and admiration, may yet never rank among "the minds who will transmit their *decisions* to posterity." All this, the author of these Fragments contended, was capable of demonstration on the principles of physiognomical science. It was natural, thus accustomed as he was to study human nature as it was presented by form and feature, that he should entertain a predilection for what was native and original of whatever kind, over what was merely acquired; and that he should be disposed to ascribe less to the influence of education than has commonly been assigned to it. He consequently maintained that there were natural and essential differences in the intellectual and moral characters of men;—that a character which is marked by strength and spirit, rather *acts* than is *acted upon*. Without denying a certain degree of influence to edu-

cation and example, he maintained that it was nature which could alone create; that in the moral world, as in the natural, she is very predominant; shaping to her own ends the subsidiary aids of instruction and experience, and converting, in some sense, into her own elements all that surrounds her; "as the magnet rolled in the dust, attracts, among a thousand other substances, the particles of its kindred metal."

These observations apply to *powers* and *dispositions*, the results of radical character, without, however, excluding the doctrine of free agency and moral accountability, with which, by ingenuous minds, it will be readily admitted they do not in reality interfere. Who, that knows any thing of the world, but must admit that after taking into account all foreign and adventitious influence, differences ascribable to nature principally appear even in the same family—that some men seem *naturally* high-minded, frank, honest, generous and sincere; others mean, reserved, knavish, selfish and hypocritical. These differences appear, sometimes, under circumstances which render it so

difficult to account for them on any known principles, or any lights that can be borrowed from the history of individuals, that some malign influence has been assigned as the cause of them:—

“ Lo these were they whose breasts the furies steeled,  
“ And cursed with hearts unknowing how to yield.”

While these speculations, however, announce a moral fact, which history and observation would seem to verify, they should rather have a tendency to give energy to our efforts for the improvement of mankind, than to make us feeble and desponding. The original perversity and obliquity of human character should induce us to study it more deeply, that we may multiply to the utmost extent, our resources for counteracting its downward and awful tendencies. These aids must be sought and found, in the opinion of the author, in the assiduous cultivation of the science of Physiognomy, and of the inductive philosophy of the human mind.

Mr. Cooke was of opinion, that the great advantages of Physiognomy resulted from its practical application in ascertaining original powers and dispositions; and that it was on the knowledge thus acquired, that individuals and society were to be ultimately benefited by its discoveries. It was in this way that he rendered it useful to himself and others. "How often, for instance," he would observe, "must men be trusted on the ground of the qualifications assigned to them, and what an important difference, frequently in the final results, between wisdom and the show of it!" Whether the warrior or the statesman, however, will be eventually selected to guide and govern mankind by the application of physiognomical principles, is a question which, in the present state of the science, the editor ventures not to answer—that the want of some certain and conclusive criterion, even of intellectual character, to say nothing of moral dispositions, often leads to serious mistakes in the choice of the leaders of mankind, cannot be doubted. In the present state of things, to estimate wisdom,

we must ourselves be wise. In the highest situations and most important junctures, profound councils are often rejected because they are not clearly comprehended—as bold, intrepid, and decisive measures are often prevented, from the natural timidity and want of energy which belong to the men by whom they would otherwise be adopted and executed. It is true, that this is an evil which will be felt in a less degree, in proportion as society advances in knowledge and freedom, and as consequently the minds of a large portion of the community are constantly employed in directing its councils, and promoting its interests. It is an evil, however, which, in human life, hath a powerful and sometimes disastrous influence on the conduct of affairs, and the happiness of mankind. These considerations cannot fail to place the science of Physiognomy in an important point of view; and to render its cultivators eager to found it on inductive principles. The brief memoir of the individual under consideration, will be conclusive, however, with those who were best acquainted with him, as to the practical results of the science in his hands.

Before such a scrutator as he had rendered himself, it will be easily supposed that mere pretension had not much chance of succeeding in its object. The editor himself has often witnessed the triumph of Physiognomy, applied by the author in detecting, and sometimes exposing, the weakness and malignity of persons who had won their way to an estimation in the minds of others, to which neither their heads nor hearts entitled them. It was rather entertaining, occasionally, to witness the mortification of such imposing personages, and the indications they exhibited of the conscious conviction that they were unmasked, and presented in their true colours.

This discriminating Physionomist did not always hesitate to avow his opinion of such characters, especially if they were so unfortunate as to excite his disgust, or provoke his resentment, by dogmatically denying the truth of his favourite science. On such occasions, he sometimes chastised them, with little attention even to the rules of politeness, and with a power and

severity of sarcasm marked at once by the truth and poignancy of its representations. These were weapons, however, which he employed only against the mischievous and the dogmatical: the timid, the warm-hearted, the modest, the ingenuous, were sure to find in him a friend; and the editor has seen him shed the tear of genuine tenderness at the recollection of departed excellence. But he had a spirit and a vigor to confront, and often to abash, the insolent and the pretending; and when he detested sly insinuating and malignant individuals, ready to blame, unwilling to praise, seeking the destruction of hope and character, he would frequently express his opinion of them with great warmth and boldness. In the defence of his science, or of a friend, he was not afraid of making an enemy of a cold-hearted bad man; and was very careless as to what might be said or thought of his decision with regard to such:—

“ To virtue only and her friends, a friend,  
“ The world besides might censure or commend.”

But, though his spirit was high, his heart was truly benevolent. The editor has often known him, when interested by the countenance of an ingenuous young man, or of a modest female, take them aside, and, in the kindest and most affectionate manner, point out any defects which his discriminating eye had detected, and warn them against the influence of any weaknesses to which their peculiarities of character might expose them. On such occasions the party in question was speedily convinced of the accuracy with which he estimated their excellencies and defects, and seldom failed to perceive and acknowledge the truth of his remarks, as well as the kind and generous motive which evidently prompted them. His influence over the character, under such circumstances, was often instantaneous, and not unfrequently lasting. For the truth of this the editor knows he can appeal to the recollections of some, by whom this memoir will be perused, and who cannot fail to number the subject of it among their best and most disinterested friends.— Sometimes, he would take great pains in giving

additional confidence, to depressed and modest merit, by pointing out the powers, moral and intellectual, which indulgent nature had supplied; advising such persons against the influence of a despondence and timidity which impeded their efforts, and checked their progress in the struggle of life. In other instances, he would gently repress the extravagancies of a too ardent and impetuous spirit, and warn the individual against the dangers to which it exposed him. On such occasions he has often appeared to the editor singularly great. He seemed to enter into the closest sympathy with the character of the person whom he was anxious to advise. It was then that his knowledge of the human heart appeared extraordinary. A hint, sometimes communicated almost immediately after his introduction, announced his insight into character: it was impossible not to perceive that he seemed to know you better than all the world besides, and you were startled at the new lights in which he caused you to view yourself; for he seemed to penetrate the inner sanctuaries of the bosom, and to touch those latent springs of character

sometimes indeed hidden from the individual, on which the future life and conduct not unfrequently depend. He had a singular talent, when so employed, in rousing the virtuous energies of the mind, in communicating intellectual hope and ardour, in encouraging the disposition to prevail over weaknesses and defects, and in creating a generous ambition in the soul. His remarks were always communicated in a serious and earnest manner, and were sometimes marked by a singular union of impressive wisdom and kindness.

Alas! some of these recollections carry back the editor to the inspiring and buoyant days of his own early youth; when all that was future wore an aspect of promise, and was gilded by the rays of hope. His subsequent life has often been shaded by disappointment, and overcast by sorrow; and even now, in the remembrance of the genial influences of the friendly suggestions of the author of these Fragments on his mind, in exciting, maintaining, and directing some portion of virtuous resolution and intellectual vigor, he

feels the tear of tender regret starting in his eye.

With a firm conviction of the truth of his science, and of its great practical importance, it was natural that Mr. Cooke should feel great pleasure in conversing upon, and explaining it to others; but to the editor he always appeared most happy and successful in the practical application of it, in his individual decisions.

Common-place characters are easily ascertained, and soon dismissed—one is a sample of the multitude. Except as it regards the simple exercise of memory—these live only in the present; the imagination and the passions, borrowing little from the future or the past; but it requires a long line of thought to sound the depth of some hearts, and to comprehend some capacities; and this is the description of persons only in whom the physionomist can feel an interest. Individuals, on whom the scenes which are gone by have impressed on the imagination and the passions a permanent character and unfading colour, and with whom

the future is a busy and restless scene, to which every purpose and action of life is tending with undeviating decision; the great, the good, the melancholy, the peculiar, who borrow not their moral and intellectual attributes from the crowd, but from the radical sources of strong and original character—such personages of course were rarely presented, and therefore seldom called for the exercise of the skill and judgment of the subject of this memoir; but when brought into contact with them, he was singularly correct, and identical in his delineations. He often made you know more of an individual, after a conversation of a few minutes, than a long acquaintance had enabled you previously to acquire, and developed with great apparent facility what the parties themselves might be too reserved, or too proud, or too delicate to reveal. When interested in an individual, he was anxious he should form a just estimate of the *extent* and *limit* of his own powers, and acquire a steady confidence in them, and was well aware of the influence of honest praise, judiciously bestowed, in exciting an emulous and aspiring spirit. There are not a few cold-

hearted and malignant persons in the world who hate merit for its own sake, and who are in instant hostility with a warm, susceptible, and sanguine disposition, especially if with it should be united the buoyant and somewhat intractable energies of genius. These people are perpetually at work in misrepresenting and depreciating characters whom nothing but the dignity and generosity of their own nature could save from utter misanthropy :—

“ And only not to desperation driven,  
Because not altogether of such clay  
As rots into the souls of those whom they survey.”

Mr. Cooke was not one of those : he would gently repress the extravagancies of such individuals ; but he had a moral pleasure in contemplating their energies, in directing their exertions, and encouraging their hopes, having a strong confidence in the influence of a good understanding, which, for the most part, will be found united with generous sentiments, and is the best ground for hoping that its possessor will

eventually be found in the onward path of virtue and honour.

He constantly maintained that the science of Physiognomy was, on the whole, calculated to exhibit human nature in a favourable point of view, and had no relationship with those persons of narrow understanding and perverted hearts, who, if once they imbibe a prejudice, ever afterwards turn aside from the lustre of merit, however conspicuous, and however unequivocal in a character, because it is their pleasure to dislike ; and who, if there were no vice and error in the world (save their own), would have no objects for the gratification of their malignity. Such a disposition would naturally dispose him to a favourable view of his fellow beings, and incline him rather to praise than to blame. Just praise is the natural reward of merit, as it is a strong incentive to deserving it ; and, without relinquishing the consideration of yet higher motives, is one of the subsidiary aids designed by Providence to maintain and strengthen the virtue of our imperfect world.

The editor would venture to observe, that for one instance, in which it is withheld from a scrupulous principle, entitled to respect, in a thousand, it is denied from malignity. "I trample on the pride of Plato," said the surly cynic of antiquity, to which the amiable and penetrating philosopher replied, "But with greater pride, Diogenes."

Mr. Cooke was singularly happy in extinguishing prejudice in the minds of others, and of making them love and admire such as were his own favourites; on the other hand, in the exhibition of what was mean, selfish, and distorted, he had a power of conveying his sentiments in such a manner, and with such an instantaneity of effect, as to excite uncontrollable merriment and diversion, reminding you sometimes, on such occasions, of the bold and original sarcasm of Voltaire.

As a companion, such a man could not fail to be interesting; but he had virtues of a higher order than those which merely minister to con-

vivial and social intercourse. His friendships were warm and inextinguishable; and for the excellency of his character in the domestic relations of life, the editor knows he could appeal to the tears which will be shed over this humble memoir, by those with whom he stood in still more tender relations than with himself, by *one* with whom he lived a long life of constant tenderness and unchanging affection, and by the sons and daughters who mingle their sorrows with her's, for their common and irreparable loss.

Many of the friends too, whom his society has so often and so long delighted, will participate in the grateful sadness; and if he had enemies and calumniators, the thought of this would serve to increase the pleasure the editor feels in endeavouring to discharge this debt of justice, and of gratitude to the memory of his interesting, excellent, and lamented friend.

## **PHYSIOGNOMICAL FRAGMENTS,**

*&c.*

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### **SECTION I.**

**ON THE DISTINCTION BETWEEN PHYSIOGNOMY  
AND PATHOGNOMY; WITH AN ATTEMPT TO  
PROVE THAT THE FORMER IS INDEED A SCI-  
ENCE.**

**PHYSIOGNOMY**, scientifically considered, and in its widest signification, comprehends the entire fund of human faculties, with all those external signs, which in man directly force themselves on the observer. It embraces, according to the excellent Lavater, every feature, every outline, every modification, active or passive, every attitude and passion of the human body. In short, every thing that immedi-

ately contributes to the knowledge of man; every thing that shows him as he really appears.

Such is this valuable science in its most enlarged sense. In a more contracted one, it may be defined to be the art of decyphering the human face, and of reading in those living characters the inward faculties and emotions of the soul. It contemplates man in a state of rest, or such as he is observed when totally unmoved by any extraordinary passion, feeling, or sensation.

PATHOGNOMY is that branch of the physiognomical science which regards man in a state of action. It treats of the signs of the passions. It is the motion of the physionomy; the proof or demonstration of the accuracy of physiognomical judgment. The features, air, and countenance of a person consist of certain solid, fixed, and absolute parts. The discerning physionomist contemplates these with the eye of a philosopher, and the understanding of

a moralist. He judges, from those parts which are visible, of certain others, not perceptible till called into action; and from the whole forms his estimate of the natural, or constitutional, character of the individual.

If his physiognomical discernment be not obscured by prejudice, nor opposed by accident, a careful examination of the motion of the features will soon prove, that, with comparatively few exceptions, the judicious physiognomist has not formed an erroneous judgment.

Having already, in the language of Lavater, stated Physiognomy to point out the fund of the human faculties, we may continue the figure, from the same admirable observer, and remark, that Pathognomy scientifically points out the effect, the interest, or revenue which it produces. The one considers man as he is in general; the other, what he is at the present moment. By Physiognomy I can judge that such an one is of a benevolent or malevolent

disposition;—he is sanguine, or melancholic, or phlegmatic, or choleric. I mark the general form and contour of his features; the air and character of his physionomy, as designated in the various lineaments and parts of the countenance. The restless character of nature very shortly furnishes me with an opportunity of judging concerning the accuracy, or otherwise, of my physiognomical discrimination. The person is shortly assailed by some object of commiseration or pity; if the sanguine and benevolent characteristics of his physionomy prevail, the gentle flame of benevolence, rising from his heart, plays on his cheek, and beams in his eye. He is then considered pathognomically. His features are in motion, and their attitudes and positions correspond with those anticipations of character, which I had contemplated while in a state of rest.

Again: I am called upon to observe the face of a person whose ruling or predominant disposition is malevolence and ill-will. I see the striking indications of such a character in his

general physionomy ; but they are quiescent, and in a manner latent; yet sufficiently marked and defined to place me on my guard. It is the duty and the wish of every true physionomist to approach with caution, and to decide with modesty ; for frail and short-sighted is man at the best. Till, therefore, I have palpable demonstration of the fact, I suspend the expression of my judgment ; though I cannot fail to exercise my physiognomical curiosity. At length, some turn in the conversation—some sudden event—some apparent accident occurs, to show me the real character of the man. His enemy is mentioned.—The name is sufficient.—His heart palpitates with indignation; his muscles protuberate ; his lips tremble ; and the eye completes the developement of his malevolent character ; demonstrating the fact, that what I had physiognomically conjectured is pathognomically correct.

Physiognomy, however, is less liable to mistake and deception than Pathognomy. Various fortuitous causes may concur to superinduce,

or call into action, passions and emotions not uniformly existent in the character; and he who has the least command over his features, may, for a moment, assume the visible marks of a character to which he is, naturally, or constitutionally, a stranger. If, therefore, the dispositions of men were to be judged of by the soft, moveable, and flexible parts of the phisionomy only, very often the most erroneous judgments would be formed. An expert phisionomist unites the two branches of the science. He looks, with a minute and scientific eye, upon the solid and permanent parts of the face—he surveys, with care and caution, the defined and determined lines of the forehead; the permanent formation of the eye, the eye-bone, and the eye-brows; the relative position of the nose, the chin, and the mouth; not as these members, or portions, of the phisionomy are distorted by passion, disease, accident, habit, or depravity, but as they are manifest in their native and quiescent state, which will scarcely ever be so far changed, as not to leave sufficient indications of their real and original

character: for, in spite of the most studied hypocrisy, in defiance of the most inveterate habits, nature will still assert her supremacy over the human countenance, and preserve ample proofs, to the penetrating eye of an experienced physiognomist, that a fool and a wise man, who are so from nature and constitution, can never so far erase the records of native disposition, as entirely to exchange physiognomies with each other. Socrates, the wise, the chaste, and the virtuous, was, by nature, a dunce and a libertine. Zopyrus, the physiognomist, so pronounced him; and the honest and good philosopher admitted the justice of the sentence; but added, that he had corrected the vices of his nature, by the exercise of reason, study, and philosophy. The anecdote is well related by Lavater. A similar judgment was pronounced against the great Hippocrates, who also had the candour to acknowledge the accuracy of the physiognomist's judgment. The physiognomist decides not what a man has made himself to be, or what he may be capable of becoming;

but what he always really was, and now is. He reads the pristine character of the soul, as it is stamped and delineated in the permanent formation and lines of the forehead and other parts. He will sometimes mistake; nay, he may often err; but generally he will judge aright. The physiological and other causes of the exceptions to a correct physiognomical judgment, are treated of in a subsequent section of this work.

The errors, or mistakes, to which a merely pathognomical judgment is liable, are infinitely more numerous. Lavater has justly observed, that Pathognomy has to contend with dissimulation. This may require some explanation. Pathognomy considers the moveable and moving parts of the human frame. It contemplates the every changing features of man, as they are the subjects of internal volition, or external action. It has little to do with definite lines and solid forms, which cannot be materially altered by time or accident; but judges more by insulated deeds, and what is easily visible, than by what is silent, and requires the exercise of

a sound understanding, and habitual powers of discrimination. No wonder, therefore, that there should sometimes be a considerable discrepancy between a judgment formed from the physionomy, simply considered, and that pathognomical determination, which grounds its decisions on that only which is heard, seen, or felt.

Depravity and oppression have strangely distorted the original character of mankind; hence few are the actions of our species which are performed from motives that are obvious to all. A physionomist never forms a decided opinion of any man's real character from report only. It enters into the very nature of his science, that he should *see* the person accused, or otherwise, before he can decide on the permanent nature of his character. Not so, exactly, with Pathognomy. A man may be told that such an one was in a most violent fit of passion, or anger; his eyes were in a state of inflammation; their balls, ready to burst from their socket, sparkled with indignation. Now were his eye-

brows elevated, and now depressed; between them were many deep furrows, while a thousand angles played upon his forehead; his nostrils were horribly distended; and his lips adhered together, till the nether one rose over the other, yet both combining to leave the mouth, particularly at the corners, sufficiently open to discover that the teeth were grinding with fury, and anxious to execute the most direful cruelty. "Certainly," says the pathognomist, "your friend is a very irritable, passionate man; be cautious how you approach him—he is a dangerous fellow." Let us suppose, that, during this conversation, a physionomist should happen to be present, who saw the whole transaction, and had an opportunity of examining the physionomy of the accused, both before and after the terrible fit of anger just described. "But I saw your friend," he would say, "in his calmer moments, and even during the tremendous storm of passion and rage; and in both situations, I could clearly perceive, that you have, in fact, nothing to fear from his real character. The solid parts of his physionomy

are clearly indicative of a mild, amiable, and benevolent disposition; and the fit of anger in which you saw him, was either, in a great measure, assumed, or the honourable feelings of his nature were roused into violent action, by some real, or supposed insult. Malignity, after all, has no seat in his bosom. He feels an insult, or an injury, at the moment, with considerable keenness, and he resents it with warmth and energy; for his physionomy is marked, in some degree, with indications of the choleric temperament; but he remembers not the indignity he has once resented, nor seeks for two atonements for the same offence. The laws of honour reign with absolute sway in his heart; they are the guide and the direction of all his actions. He lives and moves in the centre of their circumference, and never deliberately transgresses their boundaries. His errors are the results of mistake respecting the strict and legitimate requirements of those laws. Without meanness or malignity in his own composition, his whole soul rises in opposition to every thing savouring of those feelings in others; and

he is apt, from the warm and sanguine character of his nature, sometimes to defend the rights of injured honour at the expence of some degree of propriety and decorum ; but beyond that he will not step. He will not himself act a dishonourable part, though it were to produce the greatest possible good, or to gratify the strongest temptation to revenge. The rage, the indignation, the storm of fury, that you have just witnessed, which appeared to threaten destruction to every thing within its reach, was, therefore, the ebullition of a moment—the overflowings of a too ardent or mistaken zeal, in defence of some, perhaps, imaginary infringement of that great rule of right, by which he wishes to govern his own conduct.

**It has burst**

**Like spark from smitten steel and straight, 'tis cool again.**

Decide not then too hastily; judge not of any man from the mere temporary action of the moveable parts of his countenance; but from the general tenour of his conduct and

disposition, as you see his character portrayed in the fixed and permanent lines and contour of his whole physiognomy. Let excessive anger be censured; but let not the whole man be condemned." Such would be the different conclusions to which two persons would come; the one judging merely pathognomically; the other, in the enlarged spirit of physiognomical discrimination.

Lavater, in his admirable lecture on this branch of the science, after stating, as already intimated, that Pathognomy has to do with dissimulation, adds, that Physiognomy is under no such necessity; it is not to be deceived or misled. It warns us not to take him for a rich man who offers usurious interest, nor to reckon him poor who refuses to give five per cent. In other words, to the eye of pathognomy, the poor may appear rich; while the physionomist only admits him to be so, who is so in fact, although he may appear poor at the moment of decision.

"These two sciences," continues this ami-

able enthusiast, " are founded on the basis of truth, and must be considered as inseparable. The artist must study them together; and, by attention, he will easily discover the relation they bear to each other. By study he will come to know the physionomy of the parts which are solid and quiescent, by those which are soft, pliable, and in motion. In this discovery, as he perceives the pliancy and power of motion in these latter, in the solid parts he assigns to every line of the forehead the space to which the sportings of passion are limited; he will determine for every passion the seat of its residence, the original source from which it flows, its root, the fountain which supplies it; and the result, if properly derived, will certainly develop the moral and intellectual character of man."

It has been said that Physiognomy contemplates the character of man from parts of his physionomy while in a state of rest. By this is meant, that the fixed, or native appearance of the human face furnishes, in most cases, an

accurate index of the reigning, fixed, absolute character of the soul or mind ; and that Pathognomy is that portion of this science which determines the truth of the former by a contemplation of those parts of the human face which are moveable and moving.

Let us carry these investigations still more into detail, and prove, before we enter upon the subject, that Physiognomy is indeed a science, that there is throughout universal nature such a determined physionomy as cannot be controverted.

The moralist Dodsley has remarked, that “a lie’s a lie, though all the world believe it;” but I think it would be difficult to point out any one palpable error in which all the world has uniformly acquiesced. Individuals may fall into the greatest mistakes, and believe the most manifest falsehoods. Communities of individuals, all moving under the same kind of influence, may also fall into great and obvious misunderstandings ;—nay, whole nations may be de-

ceived: for whole nations have believed that the earth is flat, and that the sun moves round it as its centre; but when did it happen that every man, of every age, and of every nation, believed the same lie? Now, as every man, of every age, and every nation, has believed, more or less, in the truth of Physiognomy, I argue that the science is founded on the immutable and eternal basis of nature and right reason, and that its principles are acted upon in almost every transaction of human intercourse. The conviction is more extensive than the idea of a Supreme Being. It enters into those sublime figures by which Deity itself is presented to the minds of mortals. "The knowledge of the glory of God" is said to have "shone forth in the *face* of Jesus Christ." It is common also to brutes and to men. It is to the face that the first look, which has the most distant feature of inquiry, curiosity, wish, desire, or instinct, is always directed. We commence our examination of all animals, by a look at the eye, the mouth, or, generally, by their physionomies. Here our inquiries commence, and very often here they terminate.

Just so it is with the instinctive looks of the brute; and we usually measure the extent of their respective sagacities by the degree of intensesness with which they fix their eyes on the object of their pursuits or desires. If a dog solicit a crust from his master, he inquires of that master's eye. If he dread his anger, he bespeaks his mercy by an appeal to the same organ. It is to the face, I say, that every inquiry is directed. Nor does absence itself prevent the association of wants expressed, truths laid down, or inquiries made, with the manner in those wants, truths, or inquiries, will be received by him to whom, by letter, or otherwise, they are made known. As I write to please and instruct, I anticipate a smile of approbation from my reader; but, as I know all my readers will not agree with the truth of my doctrines, I see in many, I fear too many, the look of disdain, the leer of contempt, the glance of pity, for my weakness, or the scowl of disbelief at my statements. No man will read my book with the vacant stare of an idiot, the unmeaning gaze of an Esquimaux Indian, or

the wandering vivacity of a monkey : for no man who reads at all, reads after that manner. Whether I am understood or not, it will be impossible to read my reasonings and statements without some emotion being raised in the mind ; and every emotion so raised, will have its correspondent expression in the physionomy. No book, or even ordinary epistle, can be read without it. For if the thing written should be one of impenetrable mystery and darkness, an enigma as dark as the Egyptian plague which might be said to be felt, then will an indication of wonder manifest itself ; and the eye will silently say, "How can these things be?" If the matter written be some plain matter of fact already known to the reader, he may perhaps lay down the book, and with a smile of self-complacency exclaim, "Aye! aye! I knew all this before!" In every case the physionomy shall be engaged ; and were it possible that a man's looks could be as immediately transferred to paper as his thoughts can, they would speak a truer language than any thing which he could or would write.

Here then, once more, does the important truth press upon us, that Physiognomy is the act of so deciphering the human countenance, as to develop and explore the human intellect; and from that which is seen to judge of that which is unseen.

It is to this truth that the artist is indebted for all his success, whether as a painter or a sculptor. He portrays the physionomy only. It is all he can do, or has to do; and it is just in proportion to the faithfulness of his drawings, as "outward and visible signs" of some supposed internal qualities, that his works are held in estimation. Had the venerable President West, whose historic paintings will endear his name to the remotest posterity, depicted the face of the High Priest, in his immortal picture of *Christ rejected*, with the same features which characterize the mild and innocent JESUS, the censures against him would not have been confined to his skill as an artist; but to his heart and mind as a Christian; and the stoutest unbeliever, or pretended unbeliever, in the science

of Physiognomy, would have condemned him as a blasphemer and an infidel. Those who cried “away with him! away with him!” could not have possessed physionomies similar to those who asked, “why, what evil hath he done?”

The pictures of Le Brun derive their merits from their *pathognomical* correctness, rather than from their strictly physiognomical delineations: for, in fact, they are not portraits of men, but delineations of human passions. But even Le Brun could not have painted had he not placed confidence in the fact, that every one who should admire his works, would do so by virtue of his belief in the science of Physiognomy.

But this is not the place to pursue this argument; and, if it were, the fact is too self-evident to require any illustration: for we all know, that the up-lifted and languishing eye of rapture, and the horizontal and frightful stare of terror are as different as light from darkness.

It is enough for my present purpose, that the eye, the mouth, the nostrils, &c. are all laid in requisition before the painter can describe either one or other of these passions; and he is the best artist who can best depict these, or the other passions, in the physionomy: colouring, *chiaro oscuro*, and keeping are all adjuncts, of no sort of merit or interest, but as they give effect and energy to the expression first indicated by a correct outline.

The portrait painter who employs himself in "taking likenesses," as it is called, may contrive to produce a tolerable fac-simile of his living original; but he would more uniformly succeed, if to his art as a draughtsman, he superadded a practical skill in the science of Physiognomy. He would, then, indeed, catch the whole man, and show him in his face; and would do more business in one sitting than he would otherwise perform in four. Indeed, an expert physionomist, possessing strong imitative capacities, and a free and practised use of the pencil, would, in many cases produce a

tolerably correct outline of a face from a merely verbal description of the general features and real character of the original. This, I grant, is carrying the science, in its combination with the art of painting, to perhaps the utmost verge of possibility. But if Le Brun could delineate the passions in his admirable portraits, simply from the knowledge he possessed of what may very well be called "the anatomy of expression,"—if Hogarth could, though in caricature, so describe the several vices of mankind, in the figures to which he respectively assigned them, surely it is not too much to assert, that what those artists executed pathognomically, might be achieved physiognomically. The solid and fixed characteristics of internal qualities are not less definite in the human face, than those moveable parts which denote and express those qualities in language intelligible to the commonest observer. The truth of the matter is this: mankind, in general, being more strongly impressed by those facts which require little or no exercise of the intellect, than by those occult arcana of nature, which are obvious only

to the eye and mind of the intelligent philosopher and moralist, are apt to dispute the existence of those truths which do not immediately strike the senses. That the earth moves round the sun, and also on its own axis, are facts not less indubitable than that we have, in consequence, a regular return of the seasons, and a constant succession of day and night; but the vulgar, who believe only what they see, cannot comprehend the causes of those phenomena; and hence have often doubted the most clear and demonstrative deductions of astronomical science. Just so it is with respect to Physiognomy and Pathognomy. All men know that laughter, for instance, can be as accurately described by a painter, as the act of shutting the eyes, or opening the mouth; but all men do not know that a choleric, or a phlegmatic disposition, may as truly and as definitely be traced by the same pencil, and be as palpably described on paper or canvas, as the spasmodic irritations and contortions of countenance produced by the act of laughter, or any other convulsive effort of nature or art. Cool,

temperate, quiet, and impartial examination, strengthened and perfected by experience, and by comprehensive powers of discrimination, is all that is wanted; and when the science of Physiognomy comes to be universally studied, should "a consummation so devoutly to be wished," ever take place, the honest man and the hypocrite will be almost as easily distinguished, as the man of a robust form from the "lean and slippered pantaloon." Of this, however, more in a future section.

The distinction between Physiognomy and Pathognomy being now, I trust, sufficiently pointed out, and the fact that there is indeed a phisognomy in nature proved beyond dispute, I will endeavour to demonstrate that Physiognomy deserves to be ranked as one of the regular sciences.

If that branch of human knowledge which is governed by definite rules, and has, however, few in number, certain indubitable marks and characteristics, by which clear and invariable

deductions may be drawn, and known truths elicited, be a science, then Physiognomy merits that distinction, as much as theology, morals, or almost any other of the pure or mixed sciences.

In the consideration of this subject, it is not necessary that any portion of human knowledge should have no difficulties—no exceptions to these general principles which establish its claim to rank as a science. For were that the case, I question whether it were possible to give that name to any one of the known sciences. The arts are more certain and defined in their characteristics. Their rules are more the objects of the senses—have greater tangibility, if such a term may be used on such a subject; but so long as certain known and acknowledged results, are found invariably to flow from certain known premises or causes, however few those results may be, the knowledge of them immediately forms a branch of scientific acquirement, as certain and infallible as that the knowledge of the rules of perspective,

the laws of geometry, or the combinations of numbers, connects itself with the arts of design, or of those of the several branches of the mathematics.

Lavater, with an ingenuity peculiarly his own, and a warmth of feeling which the honest enthusiast only is capable of experiencing, asserts that the science of Physiognomy, partakes of a mixture of several other branches of knowledge. "It is," says he, "a branch of natural philosophy, as well as medicine, for it constitutes a part of that science. It is related to theology; for it belongs to and forms a part of divine ethics. In mathematics, it is connected with the science of calculation. It is comprehended under the department of the Belle Lettres, because it unfolds and determines the idea of the beautiful and the sublime." I cannot say that I am prepared to go the entire lengths of this truly ingenious philosopher. His heart and soul were too deeply absorbed in the subject, to allow at all times that cool and dispassionate reasoning which so

abstruse and occult a study demands. But it cannot be denied, that Physiognomy forms a very material part of medical science. For what, asks Lavater, would physic be, without the knowledge of symptoms ? And what symptomatical intimations without Physiognomy ?

The connection of Physiognomy with the science of Theology, is as certain as that we are conducted to the Deity by our knowledge of men ; and the science of man can only be ascertained but by his face and form.

As Physiognomy measures and considers causes, ascertains body and magnitude, it seems clearly to incorporate itself with mathematical reasoning. Indeed, there are few branches of science with which Physiognomy does not directly, or indirectly, either unite itself, or lend its aid to ; and it may be observed, that those points in the study of this science which establish its claim to that rank in human knowledge for which I am now contending, are, perhaps, more certain, clear, and invariable

than the distinct signs by which any other species of learning and truth is denominated scientific.

Physiognomy, like any other science, may, and does to a certain point, digest itself, and is reduced to fixed rules, which are possible to be taught and learnt, to be communicated and received, and transmitted to posterity, by the same medium through which all other knowledge passes from one generation to another. But in this, perhaps, more than in any other science, much must be left to genius and sentiment; and in some parts it is observable to be still deficient in signs and principles determinate, or capable of being determined.

Such are the clear definitions and the candid concessions of Lavater. If it shall appear that Physiognomy lays down such rules as cannot be mistaken in the study of the human character, however few those rules are, the fact will be established, that it is indeed a science of a high and important order. The only question,

therefore, continues our amiable theorist, is, to ascertain if the striking and incontestible difference of human physionomies and forms may be perceived, not only in an obscure and confused manner; but whether it is not possible and practicable to fix the characters, the signs, the expressions of that difference; whether there are not some means of settling and indicating certain distinctive signs of strength and weakness, of health and sickness, of stupidity and intelligence, of an elevated and a grovelling spirit, of virtue and vice, &c.; and whether there are not some means of distinguishing precisely the different degrees and shades of their principal characters; or, in other words, whether it is possible to class them scientifically?

This is, indeed, the true state of the question, the only point to be investigated; and if the physionomist succeed in establishing only a single point of this nature, he will have proved that the study of man, from the conformation of his features, and the peculiar construction

of the human countenance, is as clearly entitled to be ranked as a science, as any other branch of knowledge whatever. This point I now, therefore, undertake to prove ; and propose to adduce such instances of the truth of the proposition, as shall tend to confirm the physiognomical student in the principles of so valuable a study.

“Nature,” says Lavater, “has modelled all men after one and the same fundamental form.” This is true as a general fact; but the various aspects which that form assumes, are as diversified as all the other works of nature. It were, however, a profane libel upon the wisdom of the Great Author of Nature, to assert, that any one of those varieties is the effect of a blind caprice, or an unmeaning and arbitrary exertion of power. That there is no effect without an adequate cause, is an axiom universally admitted. It is equally true that similar causes invariably produce similar effects, when operating on objects of a like construction. These observations and facts are remarkably

true when applied to the science of Physiognomy; and though they are not applicable to every thing that may with reason be predicated of that science, they are, nevertheless, so strikingly obvious in many instances, as to put the matter beyond all doubt, that Physiognomy is a science, having nearly as many indubitable and external signs of internal qualities as any other branch of human knowledge.

This is the most important point of the whole subject; for on its reality depends the entire foundation of the science itself. If nature has not invariably imprinted on the human countenance certain determinate, uniform, infallible marks, or indications of certain known, determinable, and fixed principles, dispositions, and qualities of the mind; and if those uniform characteristics cannot be discovered, pointed out, and applied to their respective qualities, then is Physiognomy no science; but a mere creature of the imagination; an idle chimera, fit only for fanatics and necromancers.

To establish the affirmative of the preceding proposition, it is not necessary that I prove the truth of every thing which I, who have long and seriously studied the science, may be led to believe or assert concerning it. Every thing is not true that is said or believed of any one science whatever: nay, there is not an honest and candid inquirer after truth in the world, who, were he asked whether he himself is assured, that every thing which he believes is founded on the immutable basis of truth, and is indeed true, but must answer in the negative. His own consciousness of weakness, and sense of fallibility, would teach him, that it would amount to a miracle, if he, of all other men in existence, had happened to escape error, and to have admitted nothing, as matter of belief, but was strictly true. No two men think alike upon all points; few think exactly alike upon any one point. There are shades in the human mind as varied as the lines and features of the human face. It is not given to frail man to know all things—to no man to know any thing perfectly, concerning which

there exists the remotest doubt or disagreement; and were it possible, in every other point, there would still remain one on which no possible certainty could be obtained. No man can know to a certainty, whether all his conclusions on all points are absolutely free from error. He may not know in what particular point his error lies, or else he would immediately reject that point, and so make another advance towards perfection; a goal, however, unattainable on this side the grave. But as he cannot always discover all his errors, so neither can he always be infallibly apprized of the truth of all those points, which may be nevertheless true in themselves.

Seeing, therefore, that unless we could secure infallibility, no truth is to be admitted, there is not any science in the world. And further, that, if till any one subject of scientific investigation can be said to have been carried to the utmost degree of improvement of which it is capable, it shall be denied the honour of ranking as a science, the very word itself had better be expunged from our language. All

that I contend for is this, that Physiognomy, though still in its infancy, has advanced to that state of improvement in the world, as to take its proper place in the circle of human sciences.

Having premised thus much, the task of demonstrating that Physiognomy is truly a science is reduced to a narrow compass. “Physiognomy, if it be true in a single point, must be true throughout; for every animal is possessed but of one centre and one circumference. If it be allowed that the face of a negro possesses less intelligence than the face of a Lord President Blair,”\* a Sir Isaac Newton, a Milton, or a Shakespeare, the truth of Physiognomy is granted. If more rage, and consequently less complacency, be allowed to the face of a tiger, or a hyæna, than to that of a lamb, the truth of Pathognomy is at once granted; and pathognomy is nothing more, in fact, than the Physionomy of the passions. Indeed, the truth of the thing is self-evi-

\* Cross's Attempt to establish Physiognomy upon Scientific Principles, p. 13.

dent. It remains, therefore, only to show that this truth is founded on certain fixed principles, and capable of being ascertained, according to certain known rules; the exception to these rules, it has already been shown, are no rational grounds of objection to the science itself. The most scientific physionomist is he who possesses the greatest powers of observation, discernment, and discrimination; provided, at the same time, he be blest with a benevolent heart, and observe a correct line of moral rectitude in his own conduct; for a depraved heart, and a narrow and contracted mind, but ill accord with that patient, impartial, and accurate investigation essential to the character of an expert physionomist.

“It is more from the limited nature of our comprehension, than from the weakness of our intellectual powers, that we cannot study Physiology and Physiognomy in the lump; that we cannot see all the parts of the body, entering into the formation of a single organ, performing

a single function, and that we cannot see, at once, from the appearance of that one organ, how well it is calculated to perform its functions.

"In order to accommodate the subject to our limited and contemplative faculties, we must take down the whole vital and animal machinery into its constituent parts; and having examined every part, not only by itself, but also in relation to all the others, and found out the separate use and meaning of each, we must again put them altogether into one machine."\*

To divide and arrange the body into organs, and to ascribe to each its functions, is Physiology. To view all these organs in connection, and to compute the influence of each, and the concentrated influence of the whole, in determining the great movements of an individual among other individuals, all acting their respective parts in the great struggle and bustle of life, is Physiognomy. It is a system of corollaries, arising out of Physiology. Wherever

\* Cross.

there is life, the science of Physiology may set to work; but it is not until vitality begins to be covered with voluntary organs, that Physiognomy can commence. It then speedily assumes a purely scientific character; the knowledge it conveys is explained by fixed principles, and is imparted as clearly as words, lines, rules, and definitions, can develop it.

According to those rules and definitions, it is possible to say, "This is an exalted character;"—"This is a man of spirit;"—"This feature is peculiar to gentleness, that to moroseness;"—"These lineaments dispose to anger;"—"Here is the look of contempt, and there is that of candour;"—"In this I discover judgment;"—"That is the expression of talents;"—"This trait is inseparable from genius," &c. &c.

Physiognomy, however, does not teach to prognosticate particular events; although it will be found of considerable service in helping us to discover the predominant passions, the vices, the views, and the natural dispositions

of those with whom we may have connections and concerns. Seneca justly remarks, that violent emotions of every kind, cannot escape manifesting themselves in the countenance.

Nothing passes in the soul without producing a perceptible change in the body, especially in cases of desire: there no determination is formed without the instant appearance of a corresponding bodily motion. The actual moment of passion roused into exertion, is depicted in the agitation of the features, always connected with an increased action of the heart; and when no boisterous passion stirs the powers to passionate exertion, the serenity of the countenance, conjoined with the calmness of the heart, is always visible in the uniformity of the features.

We find, by observation, that anger swells the muscles, and hence we judge that prominent muscles, and a choleric habit, are to be considered as cause and effect. Rapid movements of the body, and sharp looks are ge-

nerally connected with mental impetuosity. An active and vivid eye, and an active and acute wit, are generally found in the same person. An open eye, which welcomes you with a generous, engaging, and gracious look, and an aspect frank, honest, and expansive, and which seems gratefully to meet you, always denotes an habitual, open, generous, temper of mind.

The rash and irascible man does not resemble the cold and phlegmatic.

Even with the dawn of reason, does not a child pretend to judge of faces? And do not we daily hear it said that such an one is dull, thoughtful, peevish, melancholy, merely from a glance of his exterior appearance? Art is at variance with itself: not so nature; her creation is progressive. From the head to the back, from the shoulder to the arm, from the arm to the hand, and from the hand to the finger, each depends on the other—each is similar in nature

and form—each member of the body is in proportion to that whole of which it is a part. As from the length of the smallest member, the smallest joint of the finger, the proportion of the whole, the length and breadth of the body, may be found, so also may the form of the whole from the form of each single part. As, for instance, the thumb will be found as long as the nose, measured from the tip to the orbicular bone of the forehead, so the hand is the length of the face, &c.

When the head is long, all is long; when the head is round or square, all is round or square. One form—one mind—throughout. Therefore is each organized body so much a whole, that without discord, destruction, or deformity, nothing can be added or diminished.

Every thing in man is progressive—every thing congenial:—Form, stature, complexion, hair, skin, veins, nerves, pores, voice, walk, manners, style, passions, love, hatred, one and the same spirit is manifest in all.

The human body is a plant, each part of which has the character of the stem. And as there is conformity in the beautiful, so also is there in the deformed. Every cripple has the distortion peculiar to himself; the effects of which are extended to his whole body. In like manner, the evil actions of the evil, and the good actions of the good, have a conformity of character.

Lavater observes, that he never yet met with one Roman nose among a hundred, with a circular forehead in profile. In a hundred other square foreheads, he scarcely found one in which there were not cavities and prominences. He never saw a perpendicular forehead, with strongly-arched features in the lower part of the countenance, the double chin excepted.

I never met with strong bowed eye-brows combined with a long perpendicular countenance.

Wherever the forehead is projecting, so in general are the under lips, children excepted.

I have never seen a greatly-arched forehead with much rotundity, combined with a short snubbed nose, which, in profile, is sharp and sunk.

A visible nearness of the nose to the eye, is always attended by a visible wideness between the nose and the mouth.

A long covering of the teeth, or, in other words, a long space between the nose and mouth, always indicate thin upper lips.

Length of form and face is generally attended by well-drawn fleshy lips.

Take two, three, or four shades of men remarkable for understanding; join the features so artificially, that no defect shall appear, as far as relates to the act of joining; that is, take the forehead of one, and the nose of a second, the mouth of a third, the chin of a fourth, and the result of this combination of the signs of wisdom shall be folly.

Folly is, perhaps, nothing more than the emanation of some heterogeneous addition. But let these four wise countenances be supposed congruous, suitable, or fit—let them be so supposed, or as nearly so as possible, still their combination will produce the sign of folly.

Those, therefore, who maintain that conclusions cannot be drawn from a part, from a single section of the profile, to the whole, would be perfectly right, if unarbitrary *Nature* patched up countenances like arbitrary *Art*. When a man, having been born with understanding, becomes a fool, the expression of heterogeneousness is the consequence. Either the lower part of the countenance extends itself, or the eyes acquire a direction not conformable to the forehead ;—the mouth cannot remain closed, or the features of the countenance, in some other manner, lose their consistency ; all becomes discord ; and folly in such a countenance is very manifest.

A similar strain of argumentation may be

observed, with respect to the signs of bodily strength and weakness. Muscular strength, like the powers of the understanding, is discovered by its being more or less compact. Tranquil, firm, strength is shown in the proportions of the form, which ought rather to be short than long. In the thick neck, the broad shoulders, and the countenance, which in a state of health is rather bony than fleshy; in the short, compact, and knotty forehead; and especially when the *sinus frontales* are visible, but not too far projecting; flat in the middle, or suddenly indented, but not in smooth cavities. In horizontal eye-brows, situated near the eye; deep eyes, and stedfast look. In the broad, firm nose, bony near the forehead, especially in its straight, angular, outlines. In short, thick, curly hair of the head and beard; in short, broad teeth, standing close to each other; in compact lips, of which the under rather projects than retracts. In the strong, prominent, broad chin; in the strong, projecting *os occipitis*; in the bass voice, the firm step, and in sitting still.

Elastic strength, the living power of irritability, must be discovered in the moment of action; and the firm signs must afterwards be abstracted, when the irritated power is more at rest. "The body, therefore, which at rest, was capable of so little, which acted, and resisted so weakly, can, when irritated, and with this degree of tension, become very powerful."

We shall find, on inquiry, that this strength, awakened by irritation, generally resides in the tall, but not very tall, and bony, rather than muscular bodies; in bodies of dark, or pale complexions, of rapid motions, joined with a certain kind of stiffness; of hasty and firm walk; of fixed and penetrating look, with open lips; but easily and accurately to be closed.

Signs of weakness are disproportionate length of body, much flesh, little bone; extension of a tottering frame; a loose skin; round, obtuse, and particularly hollow outlines of the forehead and nose; smallness of nose and

chin; little nostrils, retreating chin, long cylindrical neck; the walk very hasty or languid, without firmness of step; the timid aspect, closing eye-lids, open mouth, long teeth; the jaw-bone long, but bent towards the ear; whiteness of complexion; teeth inclined to be yellow, or green; fair, long, tender hair, and shrill voice.

I will now endeavour to make a few characteristic observations on body and mind.

The peculiar character of certain persons cannot easily be mistaken; but will impress the mind of every observer. How frequently does it happen that we dislike a person merely from his appearance, without any other reason! How often do we meet with individuals, in whom we imagine we perceive not only a deficiency of good manners, but of sound sense, or even of correct morals. In the vacancy of the countenance we suppose we can trace the signs of a correspondent vacancy of thought and intellect.

On the other hand, many persons may at first sight have prepossessed us in their favour; and their countenances have been equivalent to a letter of recommendation to us.

In all these instances we have judged by character; and, without perceiving it, have determined by the principles of physiognomical science. We may, therefore, take it as proved, that these principles are not only founded in nature, but compose, when carried into effect, what may fairly be called THE SCIENCE OF PHYSIognomy.

Should it, however, be objected, that prejudice has its share in all the conclusions of this kind which we draw—that persons arrived to years of reflection, combine ideas of good nature, or of peevishness, with features similar to those which they have previously noticed as accompanying such qualities; admitting the fact, which, indeed, strengthens my argument, I would ask, by what principle do children fondle, caress, and become intimate with some

persons, while they reject the favours of others ? They do not reason from past experience, but from present aspect. Neither, perhaps, do animals follow such experience, when they select as friends, from a numerous company, those persons whose looks indicate natural benevolence. It is commonly said that dogs possess this sagacity in a high degree; and though common sayings are not always to be relied upon, it will hardly be denied that there is much truth in this particular observation.

By character we determine the sex, the time of life, the country or family, the mental disposition, the natural or acquired habit; and even, frequently, the profession and the pursuits of those with whom we are conversant.

Let us trace the character of the countenance from infancy to old age. That kind of character which marks their years, is so dissimilar in children, that it admits of no dispute. The form of their features is as peculiar to them-

selves as the simplicity of their minds. Children possess the same natural propensities as persons of riper years; but their tender age X prevents the appearances of those signs, or marks, which usually denote those propensities; yet, we frequently observe, even in very young children, certain indications of genius, or of stupidity which time afterwards develops,

In following the progress of human life, we remark, that most of its powers are at first very confined in their services; by degrees they quit their inactivity, and exercise the several functions assigned them. The senses, and the organs of sense, may be said to be perfectly formed, before practice and repetition have enabled us to use them with facility.

Nature pays the greatest attention to those parts whose uses are the most early and important. The head of a child, therefore, is much nearer perfect proportion than any other member of the body, because of its closer re-

lation to the mental powers, and to the early employment of the faculties exercised in that part.

During early infancy, indeed, the faces of boys and girls have no considerable difference, and therefore parents have found it necessary to distinguish them by dress; but as they grow up, the features of the boy get the start, and grow faster in proportion to the iris, or ring of the eye, than those of the girl, which shows the distinction of sex in the face. Boys who have larger features than ordinary, in proportion to the iris, are what we call manly-featured children, as those who have the contrary, look younger, and more childish than they really are.

Boys are generally more robust than girls; their heads are broader, their ears larger. They have usually a greater quantity of hair, more frequently curled.

Girls discover a certain sprightliness and

vivacity of character not equalled in boys,  
though ever so wanton and playful.

It is curious to remark the assimilation of the sexes in advanced years. During infancy they are greatly alike; very distinct at maturity; and in old age return to likeness. The most beautiful woman retains not the softness of her countenance; but, as wrinkles increase, she approaches, in appearance, to a man of the same time of life. So also, a man, formerly robust and athletic, loses the distinguishing characteristics of his sex; and, under the pressure of a load of years, deserted by strength and vigour, dwindle into a close resemblance of an old woman.

The animal part of man is apparently governed by the same laws as those which govern the brute creation; and when the human countenance is similar, in its parts, to those of certain animals, the man is supposed, with considerable probability, to have similar dispositions.

Features of the swine, the ox, the sheep, and the lion, have been found in some faces. Socrates is an indubitable instance of the first, and Cromwell of the last, at the sight of whose portrait, a certain northern potentate, is said to have exclaimed: "I protest, he makes me tremble!"

We have, daily, many instances which confirm the commonly-received opinion, that the face is an index of the mind; and this maxim is so rooted in us, that we cannot help (if our attention be a little raised) forming some particular conception of the person's mind whose face we are observing, even before we receive information by any other means.

How often, it is said, on the slightest view, that such a one looks a good-natured man; that he hath an honest look, open countenance, a man of sense, or otherwise!

It is reasonable to believe, that to be a true and legible representation of the mind, which

gives every spectator the same idea at first sight. For instance, all concur in the same opinion, at first sight, of a downright idiot, whose characteristic traits are a small and misproportioned skull; dark, rayless eyes, starting almost from the top of the forehead; the long prominent nose; the huge slavering mouth, and the lines and proportions of the lower part of the head and face, excessively too large for the upper.

I am free to admit, that there is very frequently a difficulty attending a decisive and determinate judgment, that such and such features compose the countenance of any given individual: that, therefore, he is morose, a glutton, a sensualist, &c. This difficulty arises from this circumstance, that the inclination of the human mind is not confined to one passion exclusively, though some one may predominate; but compounded of many desires, and containing a variety of dispositions, frequently opposite and contradictory; accordingly, the signs of those dispositions oppose and contradict each other.

Scarcely any set of features exhibit anger, or hatred, affliction, or tranquillity *alone*; because no person is continually angry, or always tranquil and easy, whatever may be the general character of his disposition, or the prevailing habits and passions of his mind. His sensations being various at different times, his aspect presents the marks of that variety.

From this source frequently arises that mixture of character which we remark in the human countenance. Hence, the likeness, or unlikeness of persons in the same family, whose turn of mind being similar, or dissimilar, the family-resemblance has a corresponding variation of features.

But natural inclination, though a principle of great activity, is not unfrequently so controled by acquired habit, as to lie dormant, or nearly so, and seldom to manifest itself in demeanour, or action. A principle of good breeding will naturally check the ebullitions of the choleric person; and this habitual restraint will pro-

duce, in some degree, a slight variation in the countenance. In like manner, the glutton and the sensualist, from mere shame, or from a natural sense of decency, will restrain the impetuosity of their native propensities; and this mixture of refined sense, and grossness of disposition, will produce that variety in the features which occasions no small difficulty to the student in this pleasing and most useful science.

The experienced eye, and discriminating mind will, however, seldom fail to discover those traits of natural disposition which no habit can eradicate, nor any art effectually conceal. The anecdote, already related, of Socrates and Hippocrates, affords ample proof of the truth of this reasoning. The vices, perhaps, more certainly than the virtues, exhibit their characteristics in the human face. There are few men of a radically bad disposition, whose physiognomies do not, more or less, betray the secrets of their souls; but virtue retires from human observation. It is one of its main

characteristics to shun the notice of the world. "Thou, when thou fasteth," said the great founder of the Christian religion, "wash thy face, and appear not to men to fast." Native goodness of character, however, any more than native vice, cannot be entirely hidden. The soft and tender glance of affection—the silent tear of pity—the roseate glow of benevolence—and the warm flushes of love, will, in spite of the most habitual modesty, frequently disclose the fact, that such indeed is the genuine character and disposition of those in whom such indications of goodness are observable.

On the other hand, the most studied hypocrisy cannot long conceal from the eye of the physionomist the true character of him, who assumes, for some selfish purpose, the signs of virtue.

What would become of the high character which the cartoons of Raffaello have obtained, had the artist given that set of features to the beloved disciple John which belong

to those of Judas, the traitor? Yet both were disciples—both made the same professions of love and obedience. Jesus, who was the greatest physionomist, knew from the beginning, that when he had chosen twelve, “one of them was a devil.” A similar observation may be made with respect to another expression in the New Testament, in which it is said of certain disciples, that “they were taken knowledge of that they had been with Jesus.” I will not assert, that this knowledge was not solely grounded upon an observation of their manners and conduct; as the speech of Peter “bewrayed him,” and led to the accusation that he also was one of Christ’s disciples; but who will venture to affirm, that even the physiognomies of the followers of the meek and lowly Jesus had not certain peculiarities, indicative of that unshaken fidelity, and honesty of soul, which marked the character of those intrepid and virtuous reformers? This we may assert, without fear of contradiction, having the testimony of every ancient and modern artist whose works have come down to

us, that no one can conceive of the character of a virtuous man without painting, in his mind, a countenance corresponding with such conception; nor of a vicious mind, without imagining, at least, a distorted and forbidding set of features.

It is, however, worthy of observation, that the science of Physiognomy stands in no need of fallacious and surreptitious auxiliaries to demonstrate its reality; and that, on this account, the Passions of Le Brun might have been as well expressed, had he preserved to each passion the simple physionomy of the character, without adding those parts which are not essential to its expression. His *Despair* is an admirable composition; but its excellencies are not heightened by the up-standing hair, which is characteristic of *Terror*, and not of *Despair*; so also in his *Terror*, there is no need of a rough and unshaven chin, or a dirty face: for the very same might have been given to his *Acute Pain*.

I do not object to the painter, who would

paint, for instance, an habitual drunkard, or a naturally slothful and indolent man, with those insigniæ, or rather, appendages, of drunkenness and laziness which such vices naturally produce. Physiognomy is necessarily attended with difficulties ; and may surely be allowed every proper aid and assistance to demonstrate or illustrate its truths ; and in the delineations of character by the pencil or the graver, every thing truly characteristic, whether in the dress, or general demeanour, may, and ought to be introduced ; but beyond this the artist's licence does not extend.

In the study of Physiognomy, therefore, mere outlines, and silhouettes, are preferable to finished portraits, or decorated figures. The phisionomist has to do with simple, unadorned, unsophisticated nature. Artificial aids tend only to embarrass and perplex.—Inventerate habit, though it cannot erase the native lines of the countenance, frequently adds others to them. Severe and long-continued study is apt to occasion a solemnity of aspect

(chiefly seen in the face), which should be carefully distinguished from ill-nature. Indeed, all professions, and some trades, produce a certain indescribable something in the appearance of those who follow them, which is readily discernible. The soldier, the sailor, and the butcher, are instances in point; and who finds it very difficult to distinguish the operative tailor or the shoemaker at first sight?

Habits of devotion, of thought, of affectation, of power, or rule, all contribute, very materially, to character, and has each its respective method of showing itself. Hence the hypocrite cannot always, at first sight, be detected; and it belongs to the truly experienced physiognomist to discover the latent motions of his soul.

The thick lips of sensuality will very often burst those fetters which an affected niceness and an assumed chastity of disposition have imposed upon them; and frequently and involuntarily will the eye wander from the

heavens to some object of mere carnality. The lines of nature are indelible, her records are written in characters of adamant—they cannot be effaced ; they are to be deciphered, however, by the virtuous physionomist alone. They are often illegible to the eyes of the vulgar, the scoffer, and the prejudiced. But habit, accident, or continued restraint, may, for a time, tend to darken those shades and traits of character, which corruption alone can dissolve.

The different nations of the earth have each some peculiarity of national character, arising from climate, custom, religious rites, or civil manners. These national characteristics are independent of the cast of features proper to each individual ; and of whatever rank he may sustain in life.

It is true, that among those European nations, who have considerable intercourse with each other, this variety is not so striking as in people who never mingle with their neighbours.

The reason of this is, that the former, in time, become not a little *conformed* to those with whom they have most frequent and intimate communication; and natives of either country, who unite and mix with the other, diffuse their distinguishing peculiarities wherever they form connections.

It is worthy of particular remark, that persons of superior education, rank, or fortune, do not exhibit their peculiar national character so strongly marked, as do those of the lower orders of the people. This is true, not only of nations generally, but of individuals of the same nation. Mind is of no country, properly speaking. Intellect speaks an universal language, and diffuses its influence nearly alike over the character of the Russian, the Spaniard, the German, and the Englishman. Wherever the advantages of a superior education are blended with the strong powers of native talent, and are cherished by the same ardent love of truth and virtue, national distinctions become, in a great degree, lost. Hence then, physio-

nomy, ever faithful to the genuine disposition of the soul, assimilates, in a great degree, with its kindred forms : thus lessening, if not destroying, the visible signs, or essential indications, of national character.

So also men of superior rank and fortune, by acquaintance with foreigners at home, or a residence among them abroad, acquire much of their manner and deportment ; and manner and deportment cannot assume the least degree of peculiarity, without a corresponding indication of its most distinguishing traits in the physionomy.

There are Frenchmen in this country, who emigrated here at the commencement of the French Revolution, and, when they first came amongst us, possessed the marked and distinct characteristics of their nation ; but who, by a residence in England for upwards of twenty years, have, in a manner, acquired what may be called nearly a complete English physionomy.

On the other hand, there are many Englishmen now resident in France, who have involuntarily abjured their native physiognomy; and with the manners and deportment of Frenchmen, have also acquired the countenances and features of Frenchmen.

The lower orders of mankind, as they are called, not having the same opportunities of education and intercourse; but continually conversing and associating with those who resemble themselves, preserve, in its full power, the original and popular character of their country.

This fact respecting national distinction of features and manners, is, I think, so obvious, that but little more need be said on the subject. Compare a negro and an Englishman; a native of Lapland and an Italian; a Frenchman and an inhabitant of Terra del Fuego:—examine their forms, countenances, characters, and minds, and the difference will be easily seen: but it would require a very copious and elab-

borate dissertation to examine into all the varieties that might be named ; neither is it easy to procure authentic portraits from remote nations sufficiently correct from which to form a judgment.

This subject, however, of what may, perhaps, be called geographical physiognomy, is too curious and interesting to be passed over very hastily. I will, therefore, avail myself of this point as an argument in favour of my position, that Physiognomy is indeed a science ; and endeavour to point out a few instances of its accuracy.

Geographers and others distinguish several varieties in the human species.\*

LAPLANDERS, and other persons, who inhabit the northern parts of the globe, whether Europeans or Americans, have generally broad faces ; broken and sunken noses ; the iris yellow-brown, inclined to black ; the eye-brows

\* Blumenbach, and his copyists, have noticed five distinct varieties of human features.—EDITOR.

drawn back towards the temples ; high cheeks, large mouths, thick lips, and black hair. Their heads are so large as to contain full one-fifth of their whole figure. The major part are about four feet high ; tall persons among them about four and a half. The sexes are scarcely to be distinguished by their general appearance.

The TARTARS are a variety whose faces are large, and wrinkled, even in youth. Their noses are thick and short; their cheeks high; the lower parts of their faces narrow; their chins long and prominent; their eye-brows very thick ; their skin olive ; and their figures of answerable dimensions.

The CHINESE have small eyes, and large eye-lids ; small noses, and, as it were, broken ; seven or eight bristles of a beard on each lip, and scarcely any on the chin. The women use every art to make their eyes appear little ; and when, in addition to small eyes, they possess a broken nose, long, broad, and hanging ears, they suppose themselves perfect beauties.

The NEW HOLLANDERS are the most miserable and dirty of the human species; and the least removed from brutes.

The inhabitants of the temperate climes, the MOGULS, the PERSIANS, TURKS, GEORGIANS, GREEKS, and the nations of EUROPE, are considered as the handsomest, wisest, and best formed of all the inhabitants of the globe.

Few lame or crooked persons, however, are seen among the American Savages or the Turks.

The features and proportions of the HOTENTOTS are different from, though in many respects conformable to, those of the NEGRO.

The NEGRO scarcely requires description: his flat nose, thick lips, and projecting mouth, are well known; as, also, are his woolly kind of hair, and his jet black complexion.

The NEGROES are as various as the Whites.

In Guinea, the blacks are extremely ugly, and emit a strong, disgusting scent. American negroes are sullen, artful, and cunning, and remarkably fond of music. Many of them can play the most difficult tune after once hearing it. In numerous instances they discover peculiar strength of intellect ; and there is reason to suppose, were they to enjoy the blessings of liberty and education, in common with the whites, they would display talents as bright as those of fairer aspect and more beautiful exterior.

The AMERICAN SAVAGE, or NATIVE INDIAN, is distinguished by his copper hue, small eyebrows, and want of beard. These people are tall; have long black hair; are of a straight, slender, and active form; have a wild expression, and savage countenance. Their leading desire is a passion for the chase and for war. They appear to excel the civilized nations in courage and modesty. The savage meets torture, and even death itself, with an envied calmness; and he is never known to bathe without a

partial covering: an act of decency which white men too often neglect.

We may always discover what is national in the countenance, better from the sight of an individual, at first, than of a whole people. Individual countenances discover more the characteristics of a whole nation, than a whole nation does that which is national in individuals. Those who know the character of various nations from habitude, can immediately distinguish the people of one country from those of another, by their observations on an individual of any.

This knowledge arises from viewing their various forms of face, variation in voice, gesture, and the particular expression of countenance of each. The French, Dutch, Germans, Spaniards, Italians, English, Scots, and Irish, have each a peculiar nationality of face.

The serene, placid, peaceful countenances of the people called QUAKERS, display, in very

striking characters, the absence of all the turbulent passions. As a sect, they excel all others in the almost perfect command they have over their passions. They may be denominated a great and strong people, if it were only from the innocent, perhaps laudable, ingenuity, which they manifest in concealing their weaknesses. Long habits of self-examination, and its accompanying virtue, self-control, have stamped upon their features a most obvious expression of internal composure and tranquillity of soul. Moving in the centre of their own circumference, and abstracting their thoughts from the vices and frivolities of the age and country they live in, all their looks, gestures, and actions, bespeak them persons of one business—bent upon one object—aiming at one end—and aspiring at perfection in every thing they attempt. In those who are what *ancient Friends* (to use one of their own phrases) would have called true and steady followers of the light of grace in the heart, the most sober zeal and piety are painted in the features—mildness and benevolence beam on

the cheek—love and complacency shine through the eye; whilst fortitude and courage characterize the forehead. And even in those *Friends*, who are merely so from birth and education, the same characteristics of perseverance, steadiness, and attention, though directed more to worldly pursuits, are strikingly visible.

A Quaker, who is one from conviction and principle, cannot be a morose, vindictive, malicious, or impious character: he who is one from birth only, may possibly be all these; but even he will never be accused of indolence, imbecility, or inattention, so long as he preserves the outward forms of the sect to which he belongs. In both cases, the Quakers furnish a demonstrative evidence of the truth of the physiognomical maxim, that habits of the mind beget corresponding habits of countenance. The Jews, also, furnish a similar proof; and, in a lesser degree, the Moravians; and, still less, the Wesleyan Methodists. But to proceed with our remarks on national character:

( The RUSSIANS may be known by their snub nose, and light coloured or black hair.

The JEWS, as above intimated, have the strongest national marks of any people on earth: neither time nor change of place can alter them. Their countenance, like a portrait, is the same, move it where you will. Their sallow face, pointed chin, pouting lip, black eyes, high long nose, quick speech, and abruptness in action, all discover the Israelite.

The ITALIAN may be distinguished by his long nose, black eyes, projecting chin, and brown, yet delicate, expression. His countenance is great; his form noble; his eye arduous; his imagination active and harmonious.

The DUTCHMAN has a round head, and weak hair; and exhibits a conscious, contented, and frugal countenance. His forehead high; his nose full; his eyes half open; his cheeks hanging; his mouth wide; his lips fleshy; his chin broad; and his ears large.

Correspondent with these physiognomical signs, the Dutchman is tranquil, patient, and confined. His desires seem to point to wealth and snugness. His eye and walk are silent and slow. He thinks long and speaks little—plods much—undisturbed by passion—competence and peace are his leading desires. He adores the law that defends his property.

The GERMAN traits are minute wrinkles, an unimpassioned look, and heavy expression. The German is conscious of his knowledge; yet holds a modest opinion of his genius and tactics. Fidelity, industry, and secrecy, are his prime virtues. He is moderate, frugal, and chaste; and though formal, yet not unsocial.

The SPANIARDS are meagre, and of middle size; are well formed; have fine heads; regular features; fine eyes and teeth; and dark yellow complexions.

The Scotsman has high cheek bones; an unflushed, hardy, manly countenance. These

people possess great stability of character, pursuits, and studies. They are, generally, greatly alive to their own interests; plausible in their manners; and are always as deeply intent on penetrating others' secrets, as they are tenacious of their own. They are men of strong natural minds, and application; and discover much more judgment than genius. In commerce and study, they often arrive at an exalted degree of excellence, and are remarkable for steadily pursuing those advantages that lead to independence and eminence. The Scotch women are, in general, extremely handsome, healthful, and captivating.

The IRISH have expressive and manly countenances, which appear more active when silent than the English. They are volatile, cheerful, eccentric, and passionate;—full of courage and ardour. Their imaginations being under less control than others, render them erroneous, wavering, and subject to difficulties. With bosoms alive to compassion, they are generous and hospitable in their friendships; but un-

tamed and uncontrollable in their serious and just resentments. The Irish men are a compound of passion, compassion, and instability, unguarded by rectitude. Their females have strongly expressive features of beauty, candour, and affection; and are generally fair, healthful, chaste, and attractive.

The traits of the ENGLISH character are a bold arched forehead and eye-brows; their outline has great expression, and is lively; yet compactness and propriety are seen around their eyes, cheeks, and countenance. They very seldom have pointed, but often round, medullary noses. The Quakers and Moravians excepted, who are generally thin lipped, Englishmen have large, well defined, beautifully curved lips. They have, also, a round, full chin; but they are peculiarly distinguished by the eye-brows and eyes, which are strong, open, liberal, and stedfast. The outline of their countenances is, in general, great, and they never have those numerous infinitely minute traits, angles, and wrinkles, by which the Germans are so especially distin-

guished. Their complexion, also, is fairer than that of the Germans.

Lavater observes, that all the English women he has known personally, or by portrait, appear to be composed of marrow and nerve. They are inclined to be tall, slender, soft, and as distant from all that is harsh, vigourous, or stubborn, as heaven is from earth.

The FRENCH have no traits so bold as the English, nor so minute as the Germans. They may be known by their teeth, and their laugh.

Late years seem to have produced a most extraordinary change in the peculiar traits of the FRENCH character, yet they still retain much of their original temperament. Ostentation, levity, and frivolity, compose, in a great degree, their leading features. Astonished at every thing, their fancy rules and supersedes their judgment. The Gascons are considered the gayest of the French people. The whole nation, however, appears to be gradually at-

taining a greater degree of solidity, steadiness, and regularity. The late Revolution has had a tendency to bring them into an almost constant and daily contact with nearly every other European nation ; and they have naturally imbibed a portion of the spirit of each. They have, too, it is to be hoped, "learned experience by the things they have suffered ;" and are becoming convinced, that it is only by a steady, peaceful, faithful, and industrious conduct, that they can maintain the high and just rank which they have long held in the scale of nations. A few years more will, in all probability, effectually eradicate from the nation that "little, foolish, fluttering thing," that *petite maître*, known by the name of a French fop.

It cannot have escaped the observation of the inquiring physiologist and physionomist, that the French are manifestly losing their wonted meagre, puerile, and effeminate countenances, just in proportion as their habits and deportment acquire the character of solidity and true greatness.

The SWISS character centers in fidelity, and partakes of the rural and harmless nature of their beautiful and romantic country.

The TURKS, in some points, resemble the Russians, who have, as before observed, snub noses, and brown or black hair, with fierce and untamed looks. The present enlightened and liberal emperor, Alexander, is rapidly improving the national character of his subjects.

The GREEKS and PERSIANS, like the French, are as remarkable for their gaiety as the SPANIARDS, TURKS, and CHINESE are for their gravity.

The modern GREEKS are said to be mean, cowardly, and deceitful.

The ARMENIANS in the east are distinguished among the nations with whom they reside, for probity and uprightness of character, as the Jews are in Europe for extortion and covetousness.

In these very meagre and imperfect sketches of national character, I have pointed to those traits which, in my mind, at least, are strongly corroborative of the truth and scientific character of Physiognomy. A careful examination of, and comparison with, what has already been said, and will hereafter be stated, respecting the contour of the human face, whether considered in a national point of view, or as applying to individuals, and of its correspondence with the manners, habits, and dispositions of those to whom they are respectively ascribed, will set the question whether Physiognomy be or be not a science completely at rest.

If certain signs correspond with certain characters, and if those signs can be traced, in most cases, with an unerring hand, to their several and respective objects, what more is required to prove this great and valuable truth?

## SECTION II.

### PRACTICAL PHYSIOGNOMICAL DETAILS AND OBSERVATIONS, ORIGINAL AND SELECTED, DEMONSTRATIVE OF THE TRUTH OF THE FOREGOING DOCTRINE.

I AM aware that many persons will object to the general strain of reasoning in the foregoing section, as too loose and indefinite, unless some details, illustrative or demonstrative of its truth and accuracy, are given. These I, therefore, undertake to give in the present one.

I have not, however, undertaken to write an elaborate treatise on the science of Physiognomy, but only to direct to first principles, and to delineate the leading features of this great subject; yet sufficient may be accomplished even on a narrow scale, to convince the candid student, that in the pursuit of his physiognomical

investigations, he is not running after a phantom, or courting a mere shadow.

Before we proceed to what may be termed the particulars of this science, it will not be amiss to suggest the following hints and directions to the student, as being so many general

#### • PHYSIOGNOMICAL RULES.

##### I.

If the first moment in which a person appears in a proper light, be entirely advantageous to him; if the first impression he makes upon the observer have nothing in it repulsive or oppressive, and produce no kind of constraint; but if, on the contrary, you feel yourself, in his presence, continually more cheerful and free, more animated, and contented with yourself; though the stranger do not flatter you, nor even speak to you, rest assured, that such an one will, so long as no other person intervenes between you, insensibly increase in your estimation. Nature has formed you for each other. You will be able to say much to each other in

a very little. Study, however, carefully to delineate the most speaking traits of character.

## II.

Some countenances gain greatly upon us the more they are known, though they please not at the first moment. There must, therefore, in such cases, be a principle of dis-harmony between them and the observer, which prevents them from producing their full effects at first sight; and also a principle of harmony, by which they grow in estimation more and more every time they are seen.

Seek, then, very diligently, that particular trait which does not harmonize with your feelings. Should you find it not in the *mouth*, be not too much disheartened; but should you perceive it there, observe carefully in what moments, and on what occasions, it most clearly displays itself.

## III.

Whoever is most unlike, yet like to himself:  
that is, as various, yet as simple as possible;

as changeable, yet unchangeable and harmonizing as possible, with all animation and activity; whose moveable traits never lose the character of the firm and determinate whole, but are ever conformable to it; let him be held sacred to your heart.—But wherever you perceive the contrary, that is, a conspicuous opposition between the firm, fundamental character, and the moveable traits, then be doubly on your guard: for there, rely upon it, is folly, or some obliquity of understanding.

## IV.

Observe those fleeting moments, rapid as lightning, of complete surprise; and mark, with as much precision as possible, whether the person, so agitated, can, in those moments, preserve the lineaments of his countenance in a favourable and noble equilibrium. Should he then betray no trait, no sign, of malignant joy, envy, or cold and proud contumely, he possesses a physiognomy and a character capable of abiding every proof to which a weak and sinful man can be, or ought to be, subjected.

This is an extremely difficult rule to be observed; but long and diligent habits of patient examination will render it familiar to the physiognomist, and it will tend wonderfully to promote a spirit of physiognomical discernment.

## V.

The foregoing rule is not meant to interfere with this, which will be found to be accurate and useful. Very *discreet*, very *cold*, or very *dull*; but never truly *wise*; never warmly animated; never capable of fine sensibility, or tenderness, are those, the traits of whose countenances *never* conspicuously change:—Very *discreet* when the lineaments of the countenance are well proportioned, accurately defined, and strongly pronounced—very *dull* and *cold*, when the lineaments of the countenance are flat, without gradation; without character; without flexion or graceful undulation.

## VI.

Obliquity of character and disposition is almost inseparable from obliquity of figure, mouth, walk, and deportment. Wherever this general

tendency to a devious form or habit is found, you may generally reckon upon finding inconsistency, partiality, sophistication, falseness, slyness, craftiness, and contradiction; with a cold, sneering, and insensible heart.

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In the selection of the following details I have, for the most part, availed myself of the observations of Lavater; but have not omitted to intersperse them with my own remarks whenever it has appeared to me that the subject demanded it.\*

Though the science of Physiognomy is, by no means necessarily confined to a study of the human face; but may, and does apply to the whole exterior of men and things, the instances I shall adduce, in which the truth of the science is, in my mind, demonstrated as uncontestedly as any problem in

\* The Editor greatly regrets, that the extent to which this work is necessarily limited, will not permit him to avail himself of the numerous drawings with which Mr. Cooke had amply and ably illustrated his MS. on this subject.—EDITOR.

Euclid, or any other mathematical fact whatever, shall be principally drawn from the contour of the head and face.

The head is that part of the human body which of all others is most honourable to men, and most characteristic of his superiority over the brute creation generally, and of his fellow men by comparison. It is the grand repository of intellect; the seat and the throne of wisdom; the fountain and the centre of every god-like quality. It is to the face that we first direct our inquiries concerning character. To the symmetry of the features, and the form of the head, that we are indebted for our first impressions of beauty, or of ugliness, of the virtues or the vices of an individual.

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#### OF THE FOREHEAD.

I was almost tempted, says Lavater, to write a whole volume on the *forehead* only. This is that part of the body which has been justly denominated The Gate of the soul—the Temple

of modesty. Let us, then, commence our examples with instances of mental strength and weakness, of intelligence and stupidity, as they are indicated by the form of the forehead.

A lengthened forehead generally indicates a weak imbecile mind; and, of course, on the contrary, the shorter, closer, and more compact it is, the firmer and more concentrated is the character.

To this, as in other instances, there are, it must be confessed, several exceptions; but it is sufficient to my purpose, that it is true in most cases. And I might appeal to the experience of the most inveterate enemies of our science for the truth of this fact. Scarcely an instance, I believe, will be found, of great energy and elasticity of mind, combined with a long, extenuated, and narrow forehead.

Arched contours, without angles, are indicative of gentleness and flexibility of cha-

racter; and, on the contrary, firmness and inflexibility of character accompanies straight contours of the forehead.

Indeed, generally speaking, greatness of soul, and goodness of disposition, are at variance with acute and repeated angles of the physionomy.

There, perhaps, never occurred an instance of great understanding, accompanied by complete perpendicularity from the hair to the eyebrows.

Let the reader examine the foreheads of all the great and wise men he has personally known, or of whom he has been able to collect accurate portraits or profiles, and he will find superiority of intellect invariably attend a retreating forehead; at all events, never to be united with an entirely perpendicular one.

If, however, the form of the forehead, though approaching to perpendicularity, be

invariably arched, or bent at the top, we may generally pronounce the possessor to be a person capable of much reflection—a steady, and even a profound, thinker.

Prominent foreheads, starting, as it were, in sudden and abrupt projections from the head, and overhanging the lower parts of the face, are almost certain signs of a feeble and contracted mind; still, and likely to remain so, in a state of immaturity.

This generally the case with newly-born infants, that they have somewhat prominent foreheads; which begin to recede as they advance in years.

Sloping, or retreating foreheads, are, for the most part, indicative of great imagination, accompanied by a high and noble spirit, and a corresponding delicacy of mind and character.

When you find a forehead, rounded and prominent above, after having risen with some

degree of perpendicularity from the eye, you may, in general, attribute to the possessor a considerable fund of judgment, vivacity, and irritability; but it is that sort of ardent character which is almost universally accompanied by a hard, cold, and cheerless heart towards the feelings and interests of others.

Liveliness and vivacity of character also accompany foreheads that are straight lined, and are placed obliquely.

Females who have rather straight foreheads, though they can scarcely ever be properly denominated deep thinkers, nature not having designed them for those pursuits in life in which much profundity of thought is requisite, are generally persons of tolerably clear and correct understandings.

The perfection of wisdom is uniformly indicated by a happy position of the forehead, neither too straight nor too sloping, and in which there is an association of straight and curved

lines, gently, as it were, undulating and falling into each other in an imperceptible manner.



Perfect straightness and uniformity, as well as sharply-pointed and abrupt angles, are not only incompatible with greatness of intellect, but are contrary to the general taste and course of nature. The order and beauty of the visible creation are everywhere manifested by those almost-imperceptible undulations, in the form and character of the works of nature, that strike the eye, as well in the heavens above us, amidst the variegated clouds of the atmosphere, as in hills and vallies below. In neither of these portions of the universe do we observe unvarying straightness, continuity of line, or acute and sharp angularity. Just so, also, is it with the "human face divine," where nature has bestowed her richest bounties, and sits enthroned in her most majestic robes of honour and goodness.

I do not, however, contend, that unevenness and irregularity, as such, necessarily combine

with superior wisdom and sagacity: for, indeed, that is not the case. I deprecate only confused wrinkles, and acute angles, which wisdom abhors.

In consonance with this fact, Lavater asserts, that he durst almost venture to adopt it as a physiognomical axiom, that there is the same relation between straight lines and curves, considered as such, as there is between strength and weakness, between stiffness and inflexibility, between sense and mind.

With the same assurance and confidence, it may be remarked, that a prominent bone of the eye is an almost sure sign of a peculiar aptitude for mental labour; and of an extraordinary sagacity for great enterprizes.

I will not take upon me to assert, that there never yet existed a person devoted to great mental exercise, whose eye-bone did not possess any very obvious marks of prominence; but this, I believe, may be remarked without

danger to our science, that, a prominent eye-bone, unless counteracted by some very glaring defect elsewhere, thwarted by some inveterate habits of immorality, or some grievous malady of the body or mind, never was found to indicate any other quality than that of intellectual industry and great foresight.

It must be confessed, however, that, even without this prominent angle, there are to be found some good heads, which, on that account, have only the more solidity, when the under part of the forehead sinks, like a perpendicular wall, under the eye-brows, placed horizontally, and when it rounds and arches imperceptibly, on both sides, towards the temples.

Neither wit, imagination, nor sensibility of character, comports with perpendicular foreheads, which advance without resting immediately on the root of the nose, and are either narrow and wrinkled, or smooth and very short.

Foreheads loaded with many angular and knotty protuberances, are the certain marks of a fiery and impetuous spirit; impatient of restraint, and inaccessible to the "still small voice" of reason and conscience.

Foreheads which present in profile two well-proportioned arches, of which the lower one is observed to advance, are always indications of a clear and sound understanding, and of a good complexion.

Let the physiognomical student carefully examine all the ideal heads of antiquity in which are intended to be depicted great elevation of mind and goodness of heart, and he will find that the eye-bone is very apparent, distinctly marked, and arched in such a manner as to be easily hit in drawing. What the ancient painters and sculptors imagined of intellectual greatness, was founded in fact and in experience.

Great judiciousness, and decision of cha-

racter, are clearly indicated in those foreheads that are square, whose lateral margins are still sufficiently spacious, and whose eye-bone is, at the same time, very solid and compact.

I have already objected to a wrinkled forehead; but that has been to irregular, horizontal, broken lines, which are the usual signs of mental weakness, or indolence; whereas, perpendicular wrinkles, when they are otherwise analogous to the forehead, suppose considerable application and energy.

Unless counterbalanced by some positively contradictory signs, profound perpendicular incisions in the bone of the forehead between the eye-brows, denote uncommon capacity, and a noble and intelligent habit of thinking.

When the frontal vein, or, as it is sometimes called, the bluish Y, appears very distinctly in the middle of an open forehead, free from horizontal wrinkles, yet regularly arched,

we may almost invariably reckon upon finding the possessor to be a character almost enthusiastic in his love of goodness; and to be endowed with some great and extraordinary talents.

When a finely arched forehead has in the middle, between the eye-brows, a slightly discernible perpendicular line, not too long or two parallel wrinkles of that kind, especially when the eye-brows are marked, compressed, and regular, it is to be ranked amongst the foreheads of the first magnitude. Such foreheads, beyond all doubt, appertain only to wise, masculine, and mature characters; and when they are found in females, they imply great discretion, and sound sense, betokening royal dignity and propriety of manners.

This subject is too important to be passed over with indifference, at the hazard, therefore, of a slight degree of occasional apparent repetition, I will present the reader with some further details respecting foreheads:—

That forehead betokens weakness of intellect which has, in the middle and lower part, a scarcely observable long cavity, being itself consequently long. I say scarcely observable: for when it is conspicuous, every thing is changed. (See PLATE II. *Fig. 1.*)

Foreheads inclining to be long, with a close-drawn wrinkless skin, which exhibits no lively, cheerful wrinkles even in the few moments of joy, are cold, malign, suspicious, severe, selfish; censorious, conceited, mean, and seldom forgive. (See PLATE II. *Fig. 2.*)

Strongly projecting, in the upper part, very retreating foreheads, with arched noses, and a long under part of the countenance, continually hover over the depths of folly. (See PLATE II. *Fig. 3.*)

Every forehead which above projects, and below sinks in towards the eye, in a person of mature age, is a certain sign of incurable imbecility. (See PLATE II. *Fig. 4.*)

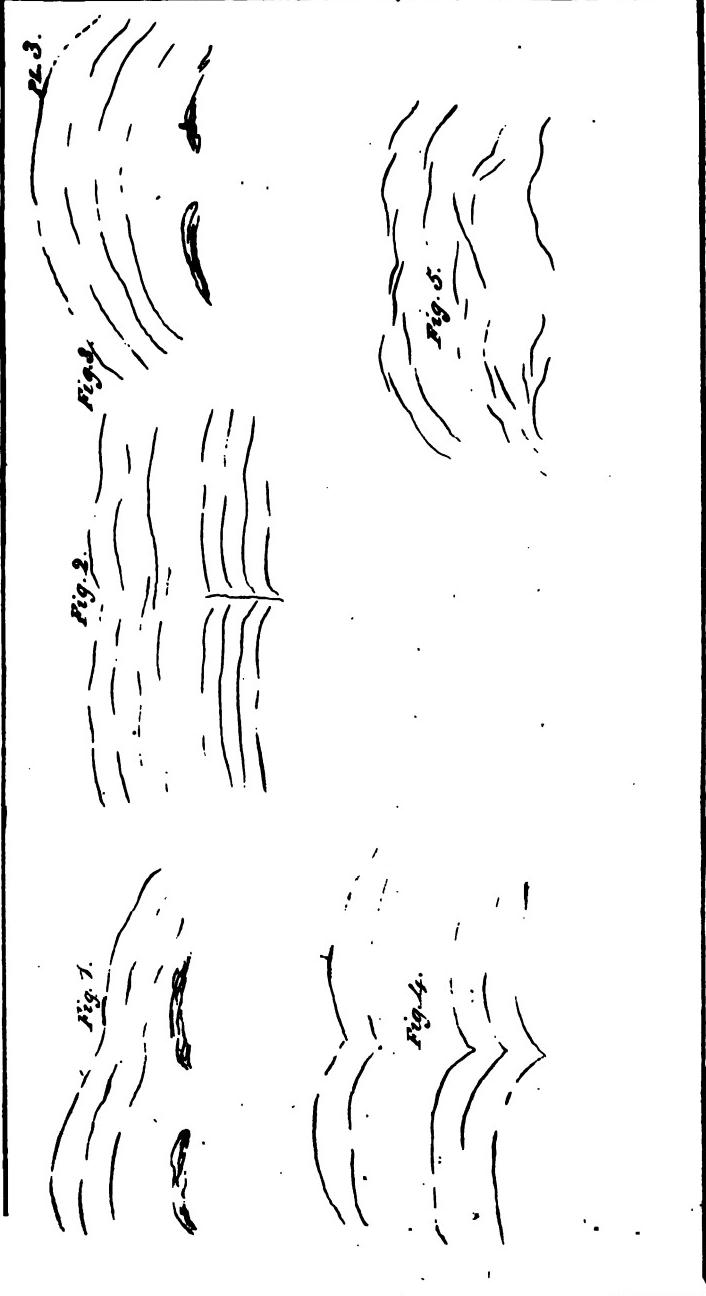
The fewer hollows, arches, and indentations, and the more of smooth surface, and apparently rectilineal contour, are observable in a forehead, the more is that forehead common, me-  
diocre, destitute of ideas, and incapable of invention. (See PLATE II. *Fig. 5.*)

There are fine arched foreheads that appear almost great, and indicative of genius, which are yet little more than foolish, or only half wise. This mimicry of wisdom is discernible in the scantiness, or in the wildness and perplexity of the eye-brows. (See PLATE II. *Fig. 6.*)

Long foreheads, with somewhat spherical knobs in the upper part, and not commonly very retreating, have always an inseparable three-fold character:—The glance of genius, with little of a cool, analyzing understanding—pertinacity with indecision—and coldness with impetuosity. With these they have also something refined and noble. (PLATE II. *Fig. 7.*)

Oblique wrinkles in the forehead, especially

*Wrinkles of the Anchovy.*



when they are nearly parallel, or appear so, are certainly a sign of a poor, oblique, suspicious mind. (See PLATE III. *Fig. 1.*)

Parallel, regular, not too deep wrinkles of the forehead; or parallel, interrupted lines are seldom found, except in very intelligent, wise, rational, and justly-thinking persons. (PLATE III. *Fig. 2.*)

Foreheads, the upper half of which is intersected with conspicuous, especially if they are circularly arched, wrinkles, while the under half is smooth and wrinkleless, are certainly dull and stupid, and almost incapable of any abstraction. (See PLATE III. *Fig. 3.*)

Wrinkles of the forehead, which, on the slightest motion of the skin, sink deeply downwards, are much to be suspected of weakness.

If the traits are stationary, deeply indented, and sink very much downwards, you may entertain no doubt of weakness of mind or stupidity, combined with but little sensibility, and with great avarice.

But let it be remembered, at the same time, that genius, most luxuriant in abilities, usually has a line which sinks remarkably downwards in the middle, under three almost horizontal parallel lines. (See PLATE III. *Fig. 4.*)

Perplexed, deeply-indented, wrinkles of the forehead, in opposition to each other, are always a certain sign of a heart perplexed, and a character very difficult to manage. (See PLATE III. *Fig. 5.*)

A square surfaces between the eye-brows, or a gate-like wrinkless breadth, which remains wrinkless when all around it is deeply furrowed, is a sign of the utmost weakness and confusion of intellect.

Rude, harsh, indelicately suspicious, vain-glorious, and ambitious, are all those in whose foreheads are formed strong, confused, oblique wrinkles, especially when with side-long glance they listen on the watch with open mouth.

So much had experience and matter of fact confirmed the excellent Lavater in his opinion respecting well formed and open foreheads, that he advises his readers never to despair of those persons, whether friends, enemies, or even malefactors, in which such striking indications of goodness are found. However far such an one may, from peculiar circumstances, depart from the right line of truth and rectitude, he is invariably susceptible of amendment, and ought not to be rashly or hastily given up.

That the reader may have as clear and comprehensive a view of this subject as possible, the following may be considered as a summary of the distinctive signs of a perfectly beautiful forehead, whose expression and form at once announce richness of judgment and dignity of character.

Such a forehead, it is remarked, must be in the most exact proportion with the rest of the face; that is, equal in length to the nose and lower part.

( Its breadth ought to approach towards the summit, either to the oval or to the square.

It must be exempt from every species of inequality and permanent wrinkle; but must, at the same time, be susceptible of these, yet exhibiting such contractions only in the moments of serious meditation, and in emotions of grief or indignation.

It must retreat above and advance below.

The bone of the eye must be smooth, and almost horizontal; when viewed downwards, describing a regular curve.

The colour of the skin ought to be clearer on the forehead than on that of the other parts of the face.

In such perfect foreheads as these we are describing, the contours will be disposed in such a manner, that if you perceive a section which comprehends nearly the third of the

whole, you will scarcely be able to distinguish whether it describes a straight line or a curve.

It is not to be expected that all these signs of beauty, goodness, and greatness, should be very frequently met with in the same person; but I will venture to put the entire credit of this admirable science to the test of an investigation on this very point; and will defy the most determined enemy of Physiognomy to produce a single instance of weakness, imbecility, or culpable effeminacy of character where they are found.

It is greatly to the honour of this science that it delights in collecting and enumerating the good qualities of physionomies, rather than those which are dubious, or decidedly vicious. Hence, those who are most expert in discernment—most enamoured of the subject—and best able to appreciate its value to themselves, or to recommend it to the notice of others, but seldom feel disposed to sum up the signs of a

bad, or even a defective countenance. It sufficeth them that they lay down the rules and emblems of goodness; modestly and charitably leaving every painful inference to those who have pleasure in the contemplation of the vices and the weaknesses of our common nature.

Influenced, therefore, I trust, by this genuine physiognomical feeling, and following the example of those wise and good men from whom I originally imbibed such a spirit, I have not thought it necessary to my purpose to draw the reverse of this picture, nor to present any general outline of those foreheads which comport only with folly and wickedness.

The true physionomist will use his skill in this science as a wise and a humane man would wear his sword, which he never draws but in the defence of insulted innocence, or for absolute self-preservation. In these cases he fears no daring. He is ready to maintain the dignity

of his character, and support, with becoming fortitude, the justness of his pretensions. Let me but have the wish and the opportunity to associate with the good, and I shall soon have but little occasion to be put upon my defence against the contaminating influence of the base and the ignorant. By a patient study of the characteristics of genuine greatness and excellence, we shall not fail to attain a sufficient degree of physiognomical discernment, to enable us, in nine cases out of ten, to separate the precious from the vile, and to select for our companions and friends those by whom we shall be improved and exalted, rather than those whose dispositions and habits might corrupt and debase us.

This consideration is alone a sufficient reason for endeavouring to prove, beyond the power of contradiction, that Physiognomy is indeed a science. In pursuing, therefore, this important part of the subject, I shall endeavour, assisted by the same venerable authorities as heretofore, to lay down some further rules respecting fore-

heads. It is a point that cannot be too minutely investigated, too intensely studied, or too clearly understood.

Try, says Lavater, and you will presently find that the forehead of an idiot, born such, differs in all its contours from the head of a man of genius, acknowledged as such.

A forehead, whose fundamental line is two-thirds shorter than its perpendicular height, is decidedly that of an idiot. The shorter and more disproportioned this line is to the perpendicular height of the forehead, the more it marks stupidity: on the contrary, the longer the horizontal line is, and the more proportioned to its diagonal, the more the forehead, which it characterizes, announces capacity and intelligence.

Apply the right angle of a quadrant to the right angle of the forehead, the more that the radii (those, for example, between which there is a distance of ten degrees) contract in an une-

qual proportion, the more stupid that person is. On the other hand, the nearer relation these radii have to each other, the more wisdom they indicate.

When the arch of the forehead, and especially the horizontal radius, exceeds the arch of the quadrant, you may be assured that the intellectual faculties are essentially different from what they would be if that arch of the forehead were parallel; or, finally, if it were not parallel with the arch of the quadrant.

The scientific reader will very readily understand this, though, without an appropriate engraving, it will not be so obvious to one who is unacquainted with the technicalities of geometrical proportion, and mathematical investigation.

Let such an one, however, carefully examine the forehead and skull of an infant, and he will find it to possess a greater degree of obtusity and protuberance, during its earliest stages of

infancy, than afterwards will be found to be the case, as its faculties become matured.

These are so many eternal truths, which all the wit and sarcasm in the world cannot eradicate or gainsay. They are truths within the scope of every man's observation ; such, as if we do but pay a moment's attention to, as opportunities arise, must strike us with the force of demonstration.

So satisfied am I of their truth and reality, that, I must confess, I should have very little hesitation in pronouncing on the general form and position of that man's head and skull, who, after having seriously endeavoured to prove their truth or fallacy, should write me word, that he had never been able to come to a conclusion on the subject. Such an unsuccessful inquirer might, perchance, be a very honest-hearted, well-disposed man ; but I should never set him down for a man of much depth of judgment, or profundity of thought. The forehead of a man, said Pliny, is the index of sorrow, cheerfulness, clemency, severity.

Let me ask the objectors to these facts, and to our reasonings upon them, how it happens that what in ancient, and even in modern sculpture, we denominate a fine, open, Grecian forehead, is uniformly found to be one which possesses not complete perpendicularity, which is not long nor contracted, which projects not from the face in an idiot-like rotundity ; which rises not in bumps and inequalities, nor falls back with an undeviating obliquity ; but gently retreats, gradually rising near the top, in graceful elegance, and possesses a perfect homogeneousness with the other parts of the face ? How comes all this, if the form and position of the forehead has no relation to the internal qualities of the mind ?\*

\* Let the most severe anti-physionomist take this little book in his hand, and, turning to this section of my friend's on Foreheads, or to those parts of Lavater, from whom he appears principally to have collected his ideas on this subject; let him walk through any gallery of portraits, or exhibition of ancient sculpture, and he will find demonstrations of this doctrine everywhere stare him in the face. A single half hour spent in the British Museum, either in the older collections, or in the more recent one of the Elgin marbles, will soon convince him that the Roman and the Grecian

Surely it will not be said that those ancient artists who undertook to portray the characters of strength and weakness, of virtue and vice, of beauty and deformity, proceeded on ideas which had no reality in nature and observation. Did they paint, or carve, from notions that were totally false and arbitrary? Certainly not. In giving to each character that peculiar cast of features which they imagined indicative of the peculiar mind it was meant to represent, they acted upon the genuine principles of physiognomical discernment. They drew their models from living characters: they depicted their heroes and their gods after the models of the wise and the great amongst their fellow men. If they sometimes exaggerated, they acted only on the common principle of what is now called theatrical effect; but it was

artists uniformly depicted their ideas of beauty and dignity of character upon this very doctrine concerning the form and position of the forehead. Phideas, whose works in the collection here alluded to, so lately filled with the most devout and enthusiastic admiration the soul of the justly celebrated Canova, during his recent visit to this country, was evidently no unskillful adept in the science of Physiognomy.—EDITOR.

an effect bottomed on the immutable basis of truth and matter of fact.

Neither the Apollo Belvidere, nor the Venus de Médicis, were, in fact, representatives of extravagant, unnatural, or even arbitrary characters. They were, it is true, the representations of the perfection of beauty; but they had nothing in their forms which did not belong to, or was not, indeed, really attached to such qualities amongst mankind in general. The artists very well knew that there did exist a close and intimate connection between the form of the body and the frame of the mind; and they uniformly acted upon those solid and invariable principles of physiognomical truth which I have here endeavoured, however feebly, to assert and illustrate.

A sculptured hero, or a demi-god, with a chubby projecting forehead, would have excited the merriment of the vulgar, and the contempt of the discerning. This the most ignorant of the ancient artists knew perfectly

well, and guarded against so frightful an anomaly.

It has already been intimated that the foreheads of females are, generally, perpendicular ; but let any one examine the foreheads of those females who have been remarkable for a greater degree of profundity, sagacity, and strength of intellect, or courage, than usually falls to the share of their sex, and he will find, with few, if any exceptions, that they are more curved and retreating ; that is, approaching nearer to the form and position of masculine greatness than ordinary. Take, for example, a good portrait (if, indeed, such an one can be found) of the late Catherine, Empress of Russia. Examine with attention the noble and exalted contour of her forehead ; rising in majestic grandeur from the eye-bone, and presenting an openness and dignity, almost approaching to the character of the most renowned heroes of our own sex. All this is more or less visible in every profile which I have seen of that great princess. I say nothing here of the other parts

of her face; and indeed in most of the portraits I have seen, not only of this exalted personage, but of others of like character, if such another character ever had existence, there has been an evident want of homogeneousness in the several portions of their physionomies.

In the forehead of the Empress Catherine, there does not exist a particle of feminine gentleness or benignity—it is the portraiture of greatness; and no one will dispute her majesty's title to that distinction, who has read her history; not that of modesty, chastity, or mildness; virtues for which, with all her great qualities, Catherine was not, alas! very conspicuous.

Let any person take a good portrait of Queen Elizabeth, one of the greatest sovereigns that ever swayed the British sceptre, and let him compare her forehead with that of females in general, and he will find the truth of every thing I have said on this point most amply verified.

As it is impossible for me here to furnish a sufficient number of portraits necessary to illustrate this very important doctrine respecting foreheads, I must content myself with directing the reader to such works as contain them; or, at least, something that may serve for a substitute for better and more accurate ones: Granger's Biographical Dictionary of England has been often illustrated, and copies are occasionally to be met with in private and public libraries; but that is a work which can only be consulted as a sort of index to what has been done by others.

It may seem natural that I should, in the first instance, have directed the attention of the young physionomist to Dr. Hunter's Lavater, in which it might be supposed, every thing, by way of illustration, that is necessary, would be found. That, however, is not the case. Dr. Hunter's edition, though infinitely superior to the French edition, from which it is translated, is still mainly defective, as, indeed, is the original Lavater itself, in the variety and selec-

tion of portraits, especially for the use of the English student. In the year 1802 was published, as a supplement to Dr. Hunter's work, "Lavater's Physiognomical Sketches," consisting of fifty plates, illustrated by fac-simile remarks at the bottom of each. My object, in this place, is to direct the reader's attention to the portraits and characters of universally known persons of eminence or notoriety\* in the world; but particularly of those of our own country.

The expensive *Memoires du Compte de Grammont*, par Hamilton, might be consulted with advantage for examples of female physionomies, were the portraits in that work sufficiently authenticated.

A much more useful work is Lord Walpole's *Anecdotes of Painting*, by Park; nor should the

\* A complete collection of what may be called Physiognomical Biography is hitherto a *desideratum* of great importance. *A Physiognomical History of England*, for instance, would be as useful and as interesting as it would be inviting and curious.—EDITOR.

work, entitled *British Portraits*, be overlooked; but that work, I believe, has never been completed.

Houbraken and Vertue's "*Heads of Illustrious Persons of Great Britain*," published, I think, in 1756; *Portraits of Illustrious Persons of Scotland*, with Biographical notices, by Pinkerton, together with *Pirenesi's Statues*, consisting of thirty-four engravings of the most celebrated antiques, are all works that may assist the physiognomical student.

I cannot wholly dismiss this subject without an observation or two on a work published a few years ago in London, entitled *The History and Antiquities of Dissenting Churches, &c.* This work contains, I believe, some hundreds of tolerably good portraits of divines, most of them of the age of the Act of Uniformity; and many of them copied from original paintings in the Dissenters' Library, in Redcross Street, London. Whoever has seen that work, and has examined the portraits, can scarcely have failed to notice

the great similarity of air and countenance that obtains throughout the whole collection. Generally under the influence of the same feelings; entertaining the same views; and adopting the same habits of life, these puritan divines afford a striking illustration of the uniform connection that exists between form and character.

The same remarks will, generally, though not with equal force, apply to the portraits which are intended to adorn the Evangelical and the Methodist Magazines.

These observations, simple as they may appear, are not unworthy the attention of the student in Physiognomy.

The portraits, though so miserably executed, and, doubtless, so inaccurately drawn, in Johnson's Lives of Highwaymen, at least show that it is impossible for the most ignorant painter or engraver to employ himself in this branch of his art, without paying some degree of attention to the rules of physiognomical discrimination.

Indeed, as I shall hereafter show, this science insinuates itself, more or less, into all our pursuits; and, however stoutly denied by some, is acted upon by all.

Outlines, or silhouettes, are certainly preferable in the study of the form of the forehead to portraits; but, unfortunately, there does not exist any work professedly on this subject.

I am aware, that in recommending to the opposers, as well as to the friends, of this divine science, the practice of comparing my written delineations of character with real life, or the best possible, painted or graphic representations of it, I am putting the science to a very severe test. But, let it be so; by the result of an impartial examination I am willing that the truth of every thing I advance on the subject should stand or fall:

Imposture shrinks from light,  
And dreads the curious eye—

Truth invites investigation, and courts in-

quiry with a zeal and a sincerity proportioned to its importance; and if, as Pope has admirably expressed it,

"The proper study of mankind is man,"

The science of Physiognomy embraces one of the most important branches of human knowledge of which the mind is capable. Whatever, therefore, tends to confirm and strengthen its decisions, ought to be encouraged with zeal and promptitude.

Much more might be said on the subject of foreheads; but let these few facts suffice. They are, as far as they go, I apprehend, conclusive in favour of my position, that Physiognomy is a science. They are simple, and easy of comprehension; clear and definable in their nature.

### OF THE EYE.

"The light of the body is the Eye."

I dismiss, with some degree of reluctance, the delineation of the Forehead, and enter upon

that of THE EYE. The former is certainly a greater favourite, if I may use such an expression, with the scientific physionomist :—the latter, as being more obvious and inviting, is more admired by the multitude.

On this part also, as on that of the forehead, I shall not scruple to avail myself of the facts and observations of the German physionomist, whose experience but seldom deceived him, and which accords so admirably with that of every other person who has made this science his study. I shall, however, here also reserve to myself the fullest liberty to intersperse my own observations, and the results of my own investigations.

I believe, it will be very generally found, that blue eyes are associated with some degree of weakness and indecision of character. To this rule, however, there are numerous exceptions; and the prudent physionomist had need pronounce on blue eyes with great caution and reserve. A slip on this point will greatly en-

danger the reputation of his science: for blue eyes are great favourites with the anti-physiognomists. When attacked, however, on the point, he may ask how it happens, that so few of our great men have blue eyes; and why they are mostly given to the softer portions of the softer sex? But again, let me caution the young student in Physiognomy to beware how he offend on this point. I will venture, however, to assert, that Shakespeare could never have entertained any idea of an azure cast, when he spoke of the poet's eye "in a fine phrenzy rolling." No: rely upon it, had our immortal dramatist been asked the question, as to what colour he would have the painter resort in describing the eyes of the true poet of nature, he would have said, "yellow, approaching to hazel, by all means." He, whose mind is pregnant with the celestial fire of genius; whose imagination is elevated with the vigour of noble sentiment; who soars in intellect above the sublunary images and objects of this nether world; and lives amongst the heroes of antiquity; or wanders through the vast regions of

an ideal universe of spirits and of gods, looks not into the souls of his associates with the alluring eye of blue effeminacy.

There are, nevertheless, men of energetic minds who have blue eyes, though I have but seldom met with them. It is worthy of remark, that they are but rarely found with persons of a choleric temperament, whose eyes are mostly of a green or hazel cast. After all, however, much intelligence is frequently found in blue eyes, however ill they usually comport with habits of profound thinking, or of superior depth of judgment. I am not here speaking of the *beauty* of the eye; for, perhaps, blue eyes will bear a comparison in this respect with most others. This is said without meaning any disparagement to black eyes, as they are called. I say as they are called, because, in reality, no eyes are absolutely black; as M. de Buffon has clearly proved.

Blue eyes are not unfrequently found combined with the sanguine temperament, though,

certainly, they are no essential characteristics of it; when, nevertheless, they happen to associate with characters of a sanguine-choleric temperament, which is sometimes the case, you may very safely rely upon finding the possessor to enjoy no small share of intellectual powers, particularly those of genius and imagination. In such persons the charms of rhetoric and of oratory; the enchanting illusions of poetry, and the warm emanations of love, are seen to superior advantage, as they pass in quick succession before the notice of the observer; dancing, as it were, in the rapid movements of the iris, darting its restless glances in every possible direction.

These points are, however, too much matters of taste to allow the thoughtful physiognomist to rely upon them with any very great degree of confidence.

It is with the form; the position; the contour of the eye, and with those portions of the human countenance by which it is guarded, and

surrounded, rather than with its colour, that the physiognomist has to do. In these he discovers, even when that beautiful organ is at rest; if, indeed, that may be said ever to be at rest, which, in some persons, almost continually "wanders to the ends of the earth," strong indications and distinct signs of intellectual powers and propensities.

Although the eye is almost universally resorted to in the very first instance by most practical physiognomists, I can scarcely tell how to account for it; but I enter upon its delineation with a degree of fear and trembling, to which I do not feel myself exposed when contemplating the more tangible and permanent characters of the forehead.

The eye is too much under the control and influence of Pathognomy to admit of such constant certainty of decision as the more solid parts of the face present. But then, it speaks with greater apparent perspicuity, and addresses itself more directly to our observation

than most of the other features; and yet, after all, it is more apt to deceive the inattentive, or the hasty observer.

Let us, therefore, be upon our guard against pathognomical delusions in our inquiries concerning the eye, and we shall derive a wonderful fund of physiognomical information from this little interesting organ, which has been not inaptly denominated the window of the soul. It is, indeed, a window that may be seen through, as well from without as from within; only that those who attempt to take a view of what is passing internally through this casement, must take care that they direct their looks at a time when it is not dimmed by art, obscured by disease, or disfigured by accident.

On this very account it will be proper to devote our most serious and earnest thoughts to the external parts of the eye, rather than to the colour of the iris.

When the border, or last circular line of

the upper eye-lid describes a complete arch, it is the mark of a good disposition, and of much delicacy; sometimes also of a character timid, feminine, or childish.

Eyes which, being open, or not being compressed, form a lengthened angle, acute, and pointed towards the nose, generally indicate very judicious, or very cunning persons. If the corner of the eye be obtuse, the face has always something childish.

When the eye-lid draws itself almost horizontally over the eye, and cuts the pupil diametrically, we may generally reckon upon the possessor being a person of considerable acuteness, extremely dexterous, and of superior cunning. It should not, however, be rashly declared, that this form of the eye is an infallible mark of a want of integrity. Lavater confesses, that he has had frequent conviction of the contrary.

Eyes widely expanded, in which is seen a great

deal of white under the pupil, are common to both the phlegmatic and the choleric temperaments. But, on making a comparison, they are easily distinguished. Those of the former are feeble, heavy, and vaguely designed. The others are full of fire, strongly marked, and less sloped. They have eye-lids more equal, and shorter, but at the same time, not so fleshy.

Eye-lids retreating, and very much sloped, for the most part, announce a choleric humour. They discover, also, aptitude for the fine arts, and bespeak considerable taste and judgment.

It is remarkable that eye-lids of this description are but seldom seen in women; and when they do so appear, they almost invariably belong to females of a more than ordinary capacity and power of intellect.

#### OF THE EYE-BROWS.

From a consideration of the eye-lids, we naturally direct our attention to the *eye-brows*.

These are of singular importance in the study of this science :—

Gently-arched eye-brows express the modesty and effeminacy of virginity; on the contrary, when they proceed in a straight forward horizontal line, they are indicative of manliness and courage.

X7 When their form is of a mixed character, partly horizontal and partly curved, they denote great strength of mind, combined with ingenuousness and goodness.

When the eye-brows are harsh and disordered, they are always the sign of an uncontrollable vivacity; but this very confusion announces moderated fire, in cases where the hair is of a fine texture.

When the eye-brows are thick and compact, and the hairs lie in parallel lines, they decidedly indicate a solid and mature judgment, profound wisdom, and sound and steady sense.

Lavater remarks, that he had never seen a profound thinker, nor even a man firm and judicious, with the eye-brows placed very high, dividing the head into two equal parts.

Thin eye-brows are an infallible mark of phlegm and weakness; not but that a choleric and very energetic man may have eye-brows somewhat thin; but their smallness always diminishes the force and vivacity of the character.

Angular and intersected eye-brows denote the activity of a productive mind.

The more the eye-brows approach to the eyes, the more serious, profound, and solid is the character, which loses its force, its firmness, and its intrepidity, in proportion as the eye-brows mount.

A great distance between the eye-brows announces quickness of conception, and a soul composed and tranquil.

White eye-brows are almost infallible signs of a feeble constitution. Dark brown ones are the emblems of force.

The justly-celebrated Buffon has remarked, that the eye-brows strike more than any other feature: They are, says he, a shade in the picture, which relieve the colours and the forms of it.

The motion of the eye-brows is of infinite expression:—It principally serves to mark the more ignoble passions, pride, anger, and disdain.

The motion of the eye-brows, however, belongs more immediately to the study of Pathognomy. The reader will find ample information on this head in Le Brun's Treatise on the Character of the Passions.

It has been somewhere remarked, that if an attempt were made to form a judgment of whole nations, on such or such a separate part of the

face, the English would obtain the preference in respect of eye-brows. With them this trait always characterizes the deep thinker.

I have repeatedly examined the physionomies of profound thinkers; and have noticed the portraits of numerous persons renowned for their judgment, penetration, and profundity of thought and conception, and have almost invariably found, that they have been distinguished for dark brown, strongly, but compactly, marked eye-brows.

So strong is the general impression, that deeply tinged, and regularly formed eye-brows denote some degree of personal superiority; that people of fashion, as they are named, anxious to call in those adventitious auxiliaries to beauty, which nature has denied them in reality, very frequently make use of a leaden comb, or some dark composition, to give a deeper shade to light and undefined eye-brows; and, when our comedians and other mimics, would represent silly, weak, effeminate, and

idiotic characters, they uniformly paint their eye-brows with some faint and indistinct colour.

If, however, the eye-brows are found to be thick, bushy, rough, undefined, lying, as it were, on a heap on the eye-bone, the character is ferocious, ungovernable, and savage. Unless this trait is counteracted, or its impetuosity restrained by education, or a strong sense of moral or religious obligation, I would advise great caution against its predatory tendencies; especially, if these bushy, overhanging tufts are of a very black colour.

The EYE-LASHES are intended as a guard against external injury to the pupil of the eye. They fan away the floating particles of dust and of moisture that would otherwise fall into the eye; and also prevent the too sudden admission of the rays of light from darting upon it. When long, especially in females, they are generally reckoned a mark of beauty. In men, they indicate courage and fortitude; but that is only when they are closely set and compact;

when the hairs are long, thin, and straggling, you may reckon upon some degree of selfishness, and ill-nature, mixed up with no small portion of cunning and caution.

Very little appears to have been written respecting the *eye-bone*.

A firm, compact, and moderately prominent eye-bone, denotes great strength of mind, much sagacity, and resolution.

But when the eye-bone so completely overhangs the eye as nearly to shade the pupil, and cause what are called hollow eyes, though such a trait is perfectly compatible with great muscular strength, and even courage, it does not, by any means, generally comport with much power of intellect, or true greatness of soul.

It has been remarked generally, that the motion of the eyes has more to do with Pathognomy than with Physiognomy, properly so called,

while the *position* of the eye, and the relative distance of the eyes and eye-bones, are direct objects of physiognomical observation.

The reader should consult Le Brun, and other practical writers on the passions, who would acquire a competent knowledge of the comparative *expression* of the eye, when under the influence of different conflicting passions. It is a subject more directly within the province of the painter, the poet, and the dramatist, than that of the physionomist. No one, however, can be a very expert physionomist, whose eye has never been delighted, nay, enraptured, with the speaking effects of the pencil; whose soul never glowed with the poet's fire; and who can treat with scorn and disdain those mighty powers of imitation, and that profound knowledge of human nature, which necessarily accompany perfection in the histrionic art.

Well might our own Shakespeare, in whose soul appeared to be concentrated the souls of all other men, from the beggar to the monarch, from

the man of probity and honour, to the veriest knave and scoundrel, say, that

“ All the world’s a stage, and all the men and women merely players.”

And as

One man in his time plays many parts,

it is incumbent upon the physionomist to study man in all his shades of character—in all his forms and attitudes—in all his feelings and passions—in all his views and objects.

This can only be done by a close application to the science I am recommending, and a constant observation of the movements of the features, in the several passions to which man is daily subject.

It enters not, however, into the immediate and direct object of our present inquiries to detail the various motions of the eye, and other parts of the human countenance, when under the influence of passion.

There is, nevertheless, a decided character in the eye, which no art can efface—no passion effectually eradicate. For instance:

Judiciousness and resolution are indicated by an eye whose pupil is generally a little inclined to the right, and is apt to be partially covered by the upper eye-lid.

On the contrary, precipitation, rather than persevering firmness; passion, rather than sound judgment, usually accompanies an eye, whose ruling position is an inclination towards the nose.

An inveterate squint, though, certainly, not absolutely incompatible with true greatness of mind, or goodness of heart, is but seldom found in persons who are remarkable for superiority of intellect, or great courage. It is a heterogeneous defect, which, in most cases, might be cured, or prevented by early attention, in those who have the care and education of children.

Dr. Cross, in his Treatise on Physiognomy, has treated oblique-eyed persons, especially soldiers, who may happen to have that defect, with a most wanton severity; accusing all such of downright cowardice. These sort of sweeping, indiscriminate, judgments, tend to bring the science of Physiognomy into disrepute, and ought not to be encouraged.

The late Alderman Wilkes, of London, squinted, I was about to say, most villainously—certainly most inveterately—yet, whatever might be said of his principles, or of his morals, Wilkes was never, I believe, accused of cowardice. And who will venture to charge the late Rev. George Whitfield, a man who shrunk not even from “the world’s dread laugh;” and who appeared to fear no being but his God, with either cowardice or immorality? Yet Mr. Whitfield was oblique-eyed. I am still, however, of opinion, that squinting is an unfavourable trait, and is but seldom found in great characters; and I must confess, that a squinting soldier would sooner excite in me smiles than fears. There is, however, what, in

Lancashire, is called a glide, a cast—a kind of demi-squint, which, especially in ladies, is not absolutely forbidding or unbecoming.

Naked eye-balls, says Dr. Cross, standing in open sockets, convey to the imagination a picture of unbridled temper; and the less the eye-balls are covered with eye-lids, the more scope is allowed to the predacious tendency.

On the contrary, says he, the more the eye-ball is covered with lids, the more are the dispositions under prudential control; and the more powerful the lids, and the better furnished with lashes, the more vigorous is the prudential system.

"The eye-lids, whenever they retreat so far back from the pupil as to lose command over the entering rays, are guilty of a dereliction of duty, detrimental to distinct vision; here there is a want of the prudential system. So also, whenever the eye-lids approach each other so much as to interrupt the free ad-

mission of rays from the object to the retina ; here there is that over-caution which defeats its own purposes."

" Where the retraction of the upper eye-lid is carried to the utmost extent, there the prudential system is thrown completely off, and desperation or rage is the result, according as the eye-brows ascend out of the way, or descend, to supply the place of the eye-lids."

" When the upper eye-lid droops, and encroaches upon the pupil without any ascent of the lower, there is melancholy."

Eyes that seem to look through the eyelashes, peering from a full and compact upper eye-lid, are indications of consummate prudence; but are, at the same time, forbidding and overawing, without commanding what may be called either esteem or respect.

Eyes that are very large, and at the same time of an extremely *clear blue*, and almost transpa-

rent, when seen in profile ; for I do not entertain so strong an objection to *very* blue eyes that Lavater seems to feel, provided they are associated with a good temperament, denote a ready and great capacity ; also a character of extreme sensibility, difficult to manage, suspicious, jealous, and easily excited against others ; much inclined likewise by nature to enjoyment and to curious inquiry.

Small, black, sparkling eyes, under strong black eye-brows, deep sunken in jirting-laughter, are seldom destitute of cunning, penetration, and artful simulation. If they are unaccompanied by a jirting mouth, they denote cool reflection, tasteless elegance, accuracy, and an inclination rather to avarice than to generosity.

Eyes which, when seen in profile, run almost parallel with the profile of the nose, without, however, standing forwards from the level of the head, and projecting from under the eyelids, always denote a weak organization ; and,

if there be not some decisive contradictory lineaments, feeble powers of mind.

Eyes which discover no wrinkles, or a great number of very small, long, wrinkles, when they appear cheerful or amorous, always appertain only to little, feeble, pusillanimous characters, or even betoken imbecility.

Eyes which are large, open, and clearly transparent, and which sparkle with rapid motion, under sharply delineated eye-lids, always, certainly, denote five qualities, viz. quick discernment, elegance of taste, irritability, pride, and, lastly, a most violent love of women.

Eyes with weak and small eye-brows, with little hair, and very concave eye-lashes, denote partly a feeble constitution, and partly a phlegmatic-melancholic weakness of mind.

Tranquilly-powerful, quick-glancing, mildly-penetrating, calmly serene, melting, slowly-

moving eyes; eyes which hear while they see, enjoy, drink in, tinge and colour their object like themselves, are a medium of voluptuous and spiritual enjoyment. These are never round, nor entirely open; never deep sunken, nor far projecting; never have obtuse corners, nor sharp ones turning downwards.

Deep sunken, small, sharp-delineated eyes, under a bony, almost perpendicular, forehead, which, in the lower part, sinks somewhat inwards, and above is conspicuously rounded, are never to be observed in penetrating and wise, but generally in proud, suspicious, harsh, and cold-hearted characters.

I am almost at a loss what to say, particularly, respecting the *brilliancy* or *dimness* of eyes: so much, in these cases, depends upon habit and accident.

It has somewhere been remarked, that those who are in the habit of looking intensely at objects, such, perhaps, as connoisseurs in the

arts, watchmakers, opticians, botanists, and the students in entymology, are apt to have brilliant eyes; but that those, whose habits are more of a purely intellectual nature, who are devoted to literary pursuits, and metaphysical speculations, have generally dimmer eyes.

I will not take upon myself to answer for the truth of this hypothesis: for, in fact, I am inclined to think it merely hypothetical. Yet we may observe, that females, who exercise their eyes more than their judgments, have certainly brighter, more lucid, and penetrating eyes than males.

Almost every thing respecting the lustre, or otherwise, of the eye, is so much under the control of circumstances, of health and sickness, of joy and sorrow, that the physionomist must not rely, with very great confidence, upon such contingencies in forming his estimate of character. There is enough for his encouragement in reality and matter of fact, without resorting to those arguments which are doubtful and obscure.

Besides, this part of his study, has an affinity with the contemplations of beauty, simply so considered, rather than with mind.

Let us now, therefore, pass on to some physiognomical notices and observations respecting the nose.

#### THE NOSE. †

The *form* of the *nose*, says Leonardo da Vinci, may be varied eight different ways, exhibiting as many different *kinds* of noses; viz. 1. Uniformly straight, concave, or convex. 2. Straight, concave, or convex, unequally. 3. Upper parts straight—lower concave. 4. Those above straight—those below concave. 5. Concave above, and straight below. 6. Concave above, and convex below. 7. Convex above, and straight below. 8. Convex above, and concave below.

The insertion of the nose to the eye-brows admits but of two different forms: concave or straight.

The nose in height is one-fourth part of the head; and one third of the face. Seen in front, its width at the nostrils is equal to the width of the eye. Its projection, seen in profile, is equal to its width. The height of the nostrils is about one-third the width of the nose.

Lavater says, that the length of the nose must be equal to that of the forehead; and ought to have a slight cavity near the root.

When viewed in front, the ridge ought to be broad, with the two sides almost parallel; but this breadth may be somewhat more sensible towards the middle.

The end, or tip of the nose, must neither be hard nor fleshy. The lower contour ought to be designed with precision and correctness; neither too pointed nor too broad.

In front, the wings of the nose must present themselves distinctly; and the nostrils must agreeably contract below.

In profile, the under part of the nose must be only a third of its length.

The nostrils ought to terminate, more or less, in a point, and round themselves at the internal extremity. They will be, in general, gently arched, and divided into two equal parts by the profile of the upper lip.

The flanks of the nose, or of the arch of the nose, will form the resemblance of bridges.

Toward the tip it will join close to the arch of the bone of the eye, and its breadth between the eyes must be, at least, half an inch.

I cannot do better than to proceed with Lavater's very accurate and judicious remarks concerning the nose.

A nose, he says, which unites all these perfections, expresses every thing that can be expressed. Nevertheless, many persons of the greatest merit have the nose deformed; but it

is likewise necessary to discriminate the kind of merit which distinguishes them. It is thus, for example, that I have seen men of great integrity, of great generosity, and uncommonly judicious, with small noses, sloping in profile, though otherwise happily organized. They possessed estimable qualities; but these were limited to a disposition gentle and patient, attentive and docile, formed for receiving and relishing delicate sensations.

Noses which bend at the upper part of the root, are adapted to imperious characters, called to command, to operate great achievements; firm in their projects, and ardent in pursuit.

Perpendicular noses, that is, such as approach this form, may be considered as key-stones between the two others; they suppose a mind capable of acting and suffering with calmness and energy.

A nose, whose ridge is broad, no matter whe-

ther straight or curved, always announces superior qualities. I have never been deceived in it; but this form is very rare.

The experience of Lavater on this particular trait is, I am convinced, in perfect accordance with that of every other discerning physiognomist. For my own part, I must say, that I have uniformly found, that those persons, the ridge of whose nose was remarkably broad and strong, possessed qualities of some kind or other of a very superior character. They were generally ardent and impetuous, yet resolute and persevering; courageous and noble; bold and enterprizing. They have always maintained a very high sense and consciousness of their own powers; and have seemed not to know what the word *impossible* meant.

Those persons, it may very naturally be supposed, possessed no small share of egotism; bordering, indeed, upon a forbidding self-conceit. They could not brook repeated contradiction; restless under restraint; furious in their

anger, but without revenge; daring in every thing; sanguine and aspiring; choleric and impatient. Such has been my own experience on persons whose noses have the trait above-mentioned.

But, without this large ridge, and a very narrow root, the nose often indicates an extraordinary energy. This, however, is almost always so momentary and evanescent, that its appearance and departure are equally imperceptible.

A small nostril is an infallible sign of a timid mind; incapable of undertaking the most inconsiderable enterprize.

Perhaps there are fewer traits of countenance more clearly indicative of character than this with respect to small nostrils. Let any one examine the nostrils, among the best works of both ancient and modern masters, of heroes, and eminent statesmen, and he will find the truth of this in every instance. The

ancients uniformly associated the idea of great strength and courage, with wide nostrils, whether in men or in brutes. The horse's head of Phideas, among the Elgin marbles, owes very much of its exquisite beauty and dignity to its open and well defined nostrils.

“Hast thou,” says the author of the book of Job, “given the horse strength? Hast thou clothed his neck with thunder? Canst thou make him afraid as a grasshopper? **THE GLORY OF HIS NOSTRILS IS TERRIBLE!** He paweth in the valley, and rejoiceth in his **STRENGTH**: he goeth on to meet the armed men—he mocketh at fear, and is not affrighted, neither turneth he back from the sword. The quiver rattleth against him—the glittering spear and the shield. He swalloweth the ground with fierceness and rage; neither believeth he that it is the sound of the trumpet. He saith among the trumpets, ‘ha! ha!’ and **HE SMELLETH THE BATTLE AFAR OFF**, the thunder of the captains and the shouting!”

I defy any living soul to read this description of the horse in battle, without an idea that his strength is in his nostrils; or to associate so much majesty with two narrow nasal passages.

Dr. Cross, whose style, for the most part, is rendered extremely difficult of comprehension, by being over loaded with technicalities, is very clear upon this point. "The larger the nostrils," says he, "the greater must be the current of breath, and consequently the more energetic the individual." In another place, he remarks, that, "as the nose is the proper entrance into the respiratory organ, and as the energy is proportional to the respiration, so the size of the nostrils must stand indicative of the whole energy of the animal."

Indeed, we require not the assistance of much physiological acumen to understand this: we all know, that difficulty of respiration invariably accompanies great bodily, or mental, weakness; and nothing can be more obvious,

than that this difficulty must be increased, or lessened in proportion to the freedom with which the atmospheric air is admitted, by the nostrils and other passages, in its ingress and egress through the lungs.

When the sides of the nose are very flexible, and very quickly excited to motion, they show a great delicacy of sentiment, which may easily degenerate into sensuality and voluptuousness.

The Tartars, according to the German physiognomist, have generally broad and hollowed noses; the African negroes flat; the Jews, for the most part, aquiline; the English cartilaginous, and seldom pointed.

If we may judge from paintings and portraits, fine noses are not common among the Dutch. In the natives of Italy, on the contrary, this trait is distinctive and of the greatest expression. Upon the whole, the nose is absolutely characteristic of the celebrated men of France.

In a former part of these sheets the reader will find an assertion respecting the change of features which sometimes take place in consequence of a change of country.

I am aware that this fact will be denied. But the statement should not be taken in too strict nor rigid a sense; nor the truth of it be controverted, because some may carp at it; neither because there will be found many exceptions to it. Blumenbach, in his very excellent *Manual of Natural History*, observes, that "there are instances of people, who, after leaving their old abodes, have, in progress of time, assumed new features, corresponding to their new situations." That able and excellent writer confirms his opinion by several instances. The fact, however, has been doubted; though, in my mind, without any good reason. But I must not here resume the subject of national physiognomy, however curious and interesting.

Very seldom, indeed, do we see courageous persevering persons possessed of small snubbed

noses. Accordingly, we find, that the greater the length of the nose, from the junction with the brow to the apex, the more vigorous and persevering the character.

The more directly the nose falls from the brow, the more prompt and decisive the mind. On the contrary, it may be observed, that the deeper and more sudden the fall, or break, between the nose and the brow, providing it does not degenerate into an absolutely straight continuous line from the top of the forehead to the end of the nose, the more slow of apprehension.

Who ever saw a mean-spirited, cowardly, dastard, with a fine Roman nose, abounding in bone, and rising in majestic grandeur from the brow?

If a line, drawn from the highest extremity of the forehead or brow, and passed along the face longitudinally, to the tip of the chin, should yet leave the nose untouched, unless disease or

accident shall have injured it, you may very safely reckon upon finding no very strong share of either mental or bodily energy.

I say nothing here of those clumsy, cachectical, excrescencies—those spongy collections of flesh and blood, carbuncled and bloated by intemperance, which disfigure the faces of gluttons and drunkards. These traits speak for themselves. Persons degraded by noses of that kind, may, indeed, be said to “carry the mark of the beast in their foreheads.” Nature often brands with infamy; by either extravagantly enlarging, or sometimes entirely destroying, one of the noblest ornaments of the human countenance, those who violate the laws of prudence, moderation, and decency, which she has prescribed to all her offspring, as the best security against deformity and misery.

It were no difficult task to write a distinct work on this noble organ of the human countenance; but I must forbear, and proceed to some notice of the Cheeks.

### THE CHEEKS.

These portions of the features, like that of which we have just been treating, are extremely liable to change by time and accident. Indeed, infinitely more so than the nose.

Sensuality and moisture of temperament are strongly depicted in the round, thick, fleshy cheeks of persons arrived at years of maturity.

Thin and contracted cheeks indicate a dryness of humours and discontent.

Cheeks that are marked by gently undulating lines, very lightly intersecting them, are the usual characteristics of wisdom, experience, and ingenuity of mind.

Certain hollows, more or less triangular, which are sometimes observed in the cheeks, are an infallible sign of envy and jealousy.

A cheek naturally gracious, with a gentle

elasticity, pleasingly rising towards the eyes, are the vouchers of a heart beneficent, generous, and incapable of the smallest meanness,

It must be confessed, however, that there cannot be any great degree of reliance placed on decisions formed from an examination of the cheeks. How have oppression, sorrow, disease, and time committed ravages upon the finest face! Where once shone the glow of health and cheerfulness, now are seen the deep furrows of care and affliction :—

“ And many a furrow in my grief-worn cheek,  
“ Hath been the channel to a flood of tears.”

That which but yesterday wore the bloom of health and comeliness is to-day blighted by the pelting of some pitiless storm; and is blanched with the pale aspect of disappointment and sorrow.

Let not the physionomist, therefore, hold the reputation of his science by so slender a tenure—let him not rely for a judgment upon that which is so fragile and evanescent—which

" perisheth in the using," and vanisheth like the dews of the morning.

I hasten, therefore, to an infinitely more important and permanent object of physiognomical investigation.

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### THE MOUTH, LIPS, JAWS, AND CHIN.

Oh! with what sublime humility!—what piety!—what manifest goodness of heart, does the amiable and excellent Lavater approach this great organ of beauty; this mysterious, this multifarious and expressive portraiture of whatever exalts or debases, beautifies, or deforms humanity! And if *he* had not the courage to attempt a full elucidation of its various powers and characteristics, with what cautious diffidence ought I to approach so awful a sanctuary!

Whether quiescent or in motion; distorted by passion, or reposing in its native forms, the mouth is an instrument of expression, whose language cannot be easily mistaken.

Next to the inner extremity of the eye-brow,) this organ is, of all others, the most moveable and the most characteristic. The physionomist should, therefore, be exceedingly careful in forming his judgment upon it, lest he confound traits that ought to be considered only pathognomically with those which are strictly physiognomical: for we should never lose sight of the fact, that it is not so much with what a man can possibly make himself appear to be as what he really is that we have to do. We should not go to the theatre to study Physiognomy; nor should we take that man to be a natural fool, whose business it is, for the time being, to put on the character and face of folly; nor he to be possessed of great powers of intellect, who, before a looking-glass, has studied the art of imitating the traits of intelligence.

No man has a more profound respect for genius, and the imitative powers of the poet and the artist, than the true physionomist; nor more intensely studies the physiognomical language of the passions; but he who would

apply the science to the practical purposes of social intercourse, must direct the greatest portion of his attention to those permanent traits which denote the constant and natural disposition of the soul—the genuine frame and temperament of the mind.

This is a consideration that cannot be too strongly imprinted on the heart of the young student in this valuable science. The moment he begins to confound pathognomy with physiognomy, in its pure and simple sense, he throws a veil over his powers of physiognomical discernment, that obscures the judgment, and leads to a thousand errors.

I have deemed it proper to repeat these intimations in this place, because, in the study of the mouth too much care and caution cannot be observed; and, because, with sufficient caution, the phisionomist will find this organ one of the most useful and intelligent in the whole economy of the human countenance.

Leaving, therefore, the various animal and moral uses to which the mouth is capable of being applied, and was originally intended to perform, to the physiologist and the moralist, I will proceed to notice some of its most obvious indications of character, when unemployed in its ordinary functions of mastication and of speech; or its extraordinary movements in the moments of passion.

The following facts and details are the results of my own observations, and the fruits of my physiognomical reading :

Lips incompatible with meanness, repugnant to falsehood and wickedness; yet not always free from some propensity to voluptuousness, are those which are full and well-proportioned, presenting the two sides of the middle line equally well serpined, and easily to be re-traced in designs.

A contracted mouth, with the cleft running in a straight line, and the edge of the lips not

appearing, is a certain sign of presence of mind, application, and the love of order, punctuality, and cleanliness.

If, however, to these traits, it is observed, that the extremity rises on each side, we may calculate upon a fund of affectation, pretension, and vanity; frequently, not unmixed with some portion of malice.

Plump, fleshy lips, are almost invariably the characteristics of sensuality and voluptuousness.

Dry and projecting lips incline to timidity and avarice.

Firm, reflecting, and judicious characters are very often found to have lips that close agreeably and without effort; especially, if the general design of them be correct.

When the lower lip considerably advances from the upper one, though it should not be absolutely denied some degree of sincerity and

good-nature, it but seldom indicates a strong degree of impassioned tenderness.

An upper lip, a little inclining towards the lower one, is frequently a distinctive mark of goodness.

Persons of vivid and sprightly imaginations have very often an under lip gently sinking in the middle; and, when the lips are close, the upper one elegantly reposes, as it were, upon it; the lower edge so formed as to fall into the little undulating line, with a pleasing and graceful fitness.

Observe a man of gaiety, at a moment when he is about to utter some salley of the mind, and you will find the centre of the lower lip invariably to fall into a gentle hollow. Lips formed in the manner I have just described, are not only traits of a well-formed and handsome mouth; but are almost always indicative of great powers of imagination and genius.

Courage is clearly indicated by a very close and compact mouth; and you will generally find, that, even those who are in the habit of keeping their mouth open, are apt to close it, with considerable force, the moment their courage is about to be put to the proof.

Men listen with their mouths open; but they think intensely with them shut; hence, those who are disposed to be curious in their inquiries concerning the affairs of others, and negligent of their own, have very often open mouths, with a loose, hanging jaw; whilst those who, possessing within themselves a sufficient fund of information, or an ardent thirst for that which is useful and pleasing, rather than that which is frivolous and impertinent, are disposed to keep their mouth closed, sometimes, so close, especially in their most serious moments, as to give them, if they have somewhat thick lips, an appearance of *pouting*, as it is called.

When the mouth and jaws project, being, for

the most part, accompanied by a receding skull, we may mostly reckon upon considerable stupidity.

A moderately wide, or extended mouth, with broad and compact jaws, are signs, not only of considerable mental, as well as corporeal, vigor, but of a great facility of expression, superior powers of language; and, of course, considerable talents for eloquence and oratorical declamation.

On the other hand, no one having weak jaws, and a confined mouth, can either read or speak well. Wherever, therefore, these traits are observable, though they may, and very often do, comport with great mental energy, and a considerable aptitude for concentration, association, and combining, we must not look for the orator, or choose such an one to plead our cause before an assembly.

Where, however, we find jaws much broader than the head, we may reckon upon great

✓ volubility, and much egotistical garrulity; but, for the most part, their discourses will consist of words

— full of sound and fury, signifying nothing.

The channel is capacious, but the fountain is empty. The passions are strong, and the inclination prompt; but, alas! the intellect is weak, and the brain niggardly in its supplies of wisdom.

An equality of breadth between the head and the jaws, argues a character who has a capacity of using all his intellectual powers on a subject; and is, therefore, calculated for scientific investigations.

Where the jaws are much more compressed, and narrow than the head, whatever powers of mind are observable in persons so formed, they usually evaporate, or start off in a sudden sally, or else are fixed and concentrated upon some one subject, such an one has strong indications of cunning.

It is impossible, without appropriate graphic illustrations, adapted to every particular case, fully to describe all the varieties of character of which the mouth is susceptible. I must content myself, therefore, with what Lavater has said respecting what he calls the three principal classes for the different forms of the mouth.

The first of these classes are those mouths whose upper-lips project beyond the under: a conformation which is the distinctive sign of goodness.

Secondly, those mouths whose lips equally project, so as that a rule applied to both extremities, would be in a perpendicular direction. This is the class of the honest and sincere.

Thirdly, mouths whose under lips project beyond the upper. This conformation may be applied to temperate characters, who present a mixture of phlegm and vivacity.

The prominence of the under lip varies so

prodigiously, and its contours are all so diversified, that a general qualification might lead to error or abuse.

Although much has already been said of the jaws, it will be expected that some further notice should be taken of the CHIN. In doing this, I shall be in danger of some degree of repetition.

(4) An advancing chin always announces something positive ; whereas the signification of a retreating chin is always negative. It very frequently happens that the character of energy in the individual, or the want of it, is manifested by the chin alone.

A deep incision in the middle of the chin seems to indicate, beyond contradiction, a man judicious, staid, and resolute, unless, indeed, the trait is belied by some other contradictory traits.

A pointed chin usually passes for the sign of

cunning. This form, however, is not unfrequently to be met with in persons the most honourable. Cunning in such is only a refined goodness.

A double chin, soft and fleshy, is, for the most part, the cause and the effect of sensuality.

Angular chins are scarcely ever seen but in persons sensible, firm, and benevolent.

Flat chins suppose coldness and dryness of temperament.

Small chins are usually characteristic of timidity.

Round chins, having a considerable dimple, are generally pledges of goodness.

As in the case of lips, so also we may notice three classes of chins :—

First, those that retreat. These are cha-

racteristic of effeminacy; but very often, perhaps, on that very account, are indicative of great good nature and benevolence of soul; but usually betray some weakness, moral or intellectual.

Secondly, those which, in profile, are in a perpendicular line with the under lip. These chins have a tendency to create confidence and esteem.

Fourthly, chins which project beyond the under lip. These are often found in persons of an active and energetic mind. But when this projection is very greatly lengthened, presenting the form and idea of a handle, you may reckon them as the signs of pusillanimity and avarice.

As nothing properly connected with the human face should escape the eye and observation of the physionomist, I will next proceed to notice the teeth.

## THE TEETH.

Indeed, this is no mean or unimportant branch of physiognomical investigation. The Teeth have often been the subject of physiological inquiry; but they deserve much more general attention than they have hitherto received.

Aristotle declared that strong, thick-set teeth are a sign of long life; and Valesius confirmed his observation.

The ancient physionomists—for this is no novel science—looked upon small, short teeth, as signs of a constitutional weakness; but Lavater very justly observes, that they are not, unfrequently, in adult persons, the characteristics of extraordinary strength. This I have myself very often found to be the case. They are also found, in numerous instances, in persons possessed of a great share of penetration, and considerable intellectual capacity; but when this happens, they are seldom well-formed, or very white.

Lavater says, that long teeth are a certain indication of weakness and timidity. In this respect, I am persuaded, that excellent physiognomist was not very correct. At least, he speaks with too much positiveness on a point that admits of so many exceptions. I have very frequently met with persons having long, broad teeth, possessed of great energy of mind. Lavater was much nearer the truth, I apprehend, in the following observations:

Teeth that are white, even, and regularly ranged, which, on the moment when the mouth opens, seem to advance suddenly, jutting forward, and which do not always render themselves entirely visible, decidedly announce, in a man who has attained the years of maturity, an affable and a polished mind, with an honest and a good heart.

Much coldness and phlegm usually enter into the temperament of those who, when they first open the mouth, expose the gums of the upper range in a very conspicuous manner.

With respect to the whiteness, evenness, and compactness of the teeth, very much depends upon habit, disease, age, &c. Little, therefore, can be said with safety on that head. Those who spend their time and money in cosmetics for the skin, may well be supposed to devote great attention to the *colour* of their teeth; but we must not look for any thing very great, sublime, or even useful, from such. On the other hand, those who entirely neglect their teeth, which contribute so greatly to physiognomical beauty, may be reckoned among the careless, the indolent, and the weak. He who never washes his teeth, would, if he lived apart from the respectable portion of the community, scarcely ever wash his hands or his face; and those who are thus careless of their own persons, ought to be trusted with great caution in the concerns of others. Females, who neglect their teeth, are absolutely inexcusable.

There are certain internal complaints to which we are all liable, and which require the application of medicines of such a strongly

aciduous quality, and so frequently to be repeated, that the teeth are greatly injured thereby. On this account, therefore, the young physionomist should be careful in forming a judgment on this point.

I could have wished to have made some observations on the *Ear*, the *Neck*, the *Hair*, &c.; but I must forbear, for the present, at least; and will close these details, by a solemn appeal to the candour, the good sense, and sober judgment of the reader, whether I have not proved my proposition, as clearly as any fact can be proved, that *Physiognomy is really and truly a science*.

I ask not whether *all* my premises are sound, or *all* my conclusions from them just. Allow me but a *majority* of them—nay, grant me but *any portion* of them, and my point is proved.

I have said that Physiognomy lays down certain rules, signs, and traits, by which certain facts are infallibly deducible. And does it

not? Sneering is no answer—notes of interrogation, and those of incredulous admiration, are no parts of logical acumen; neither is positive, downright denial any proof that such or such a proposition is not founded in truth. Let us then advance to the argument boldly, but candidly.—Let us see whether all that experience has taught us on this subject, is mere delusion and caprice. If the affirmative of this shall be established, then will I confess my error; and, still acknowledging and adoring the wisdom and power of the Creator, will

Wait the great teacher, Death;

When, haply, in some other more advanced scene and stage of existence, I may be enabled to fathom the mighty mystery, how such great, such distinct, such palpable, such obvious effects, that in this life have pressed upon my heart and mind, with the overwhelming power of demonstration, have all resulted from no apparent cause, and have been dancing before the bewildered imaginations of mankind, from

the first dawnings of animal life, to the period of their return to that state of inert matter, from which the fiat of the Almighty called them into being.

But let me not, from any dread of singularity, or to avoid the scoffings of the scornful, resign a truth so important, lest I be found to libel THAT BEING, WHOSE "INVISIBLE THINGS, FROM THE CREATION OF THE WORLD, ARE CLEARLY SEEN, BEING UNDERSTOOD BY THE THINGS THAT ARE MADE."

## SECTION III.

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### OBSERVATIONS

ON THE

### TEMPERAMENTS,

BY THE EDITOR.

THE following hasty and imperfect remarks on the temperaments, are grounded on the conclusion that the general character and habitudes of the mind, as well as the constitutional tendencies of the body, are depicted on the countenance. There appears to exist in all persons, a natural and, perhaps, instinctive propensity to interpret mental and moral qualities by the signs which Physiognomy presents, and this propensity is evident in those who deny that there is any thing like a science of Expression. One thing is certain, that if any reliance, whatever,

is to be placed on expression, that expression must depend, first, on the permanent form of the countenance ; and, secondly, on the changes which it occasionally undergoes. If unchangeable characters of feature and complexion can be seized, and identified with certain intellectual and moral attributes, such concomitancy being ascertained in a sufficient number of instances, the science of Expression, as far as it goes, becomes inductive. It may not extend to many cases in which we may feel an anxiety to apply it, but it holds no less certainly in those in which the connection between animal forms and intellectual and moral powers and habitudes has been constantly detected. Having paid considerable attention to the arguments employed by numerous objectors to Physiognomy as a science, I am persuaded they are grounded principally on the wrong notion entertained of its object, on an indefinite and obscure perception of the difficulty of understanding the real connection between form and expression.

The truth and certainty, however, of the ef-

fect produced upon the mind and feelings by expression, and the cause of the connection between particular forms and such effect, are entirely distinct questions. Of this effect, perhaps, no further account can be given, than that in its radical and essential character it depends on the ultimate principles of our mental and moral constitution—principles which intuitively lead us to assign intellectual and moral attributes as the causes of those sentiments and emotions which the countenance of one man produces upon another. What other account can be given of the general fact that certain material forms produce in us the feeling which we term sublime, others the beautiful; that some countenances excite in us great or tender emotions, attract or repel us, inspire us with respect or aversion. What other account can be given of the general fact, than that it depends on the ultimate constitution of our nature, and the will of the Being who made us? The basis of all this must be intuitive, but in proportion to the number and accuracy of our observations, on the coincidence between mind

and the signs of it; in other words, in proportion to the judicious application of a natural faculty will be our success in the interpretation of nature in this difficult and hitherto very imperfect department of science. We require for this branch of knowledge, what every metaphysician is aware is granted to all others, the admission, that of efficient causation we know nothing, and therefore that though we may never be able to understand the mysterious connection between certain animal forms and certain mental and moral qualities, the former may be admitted and recorded as signs of the latter, if experience shall have shown between them a constant concomitancy, though no necessary catenation. It is in the interpretation of these signs, and in their accurate arrangement, that we must employ ourselves, if Physiognomy is ever to become inductive, if we are ever to arrive at those solid and imperishable data which distinguish the legitimate deductions of science from the illusions of fancy. Gall and Spurzeim have fully understood the principles here enunciated —they appeal to fact and observation for the

truth of their conclusions: whether at such tribunal the system will be condemned or established I undertake not to determine.

The suggestions here attempted, appear so obvious, that with our present views of the real objects of science, I should not have deemed them necessary, if the objections to which I have alluded had not convinced me that intelligent persons entertain erroneous notions of the object of Physiognomy. On such I would urge the recollection, that many of our most important conclusions in other branches of knowledge, are matter only of inference—that it is with signs only that we are conversant, but that our inferences from these are as certain and satisfactory as if those inferences themselves were actually the objects of sense. The great Creator has shrouded himself behind the scenes of his visible creation—our knowledge of his existence, power, and attributes, is strictly inferential—and derived from the sensible phenomena, the hieroglyphic signs which nature presents to us. It is from these alone that we

infer, recognize, and acknowledge the mind which shines from her face, and gives life and import to her every feature. The same reasoning applies to our knowledge of the intelligence and dispositions of those around us; here also it is with appearances only that we come in contact, for mind is not an object of sense, nor can the existence of any sentient being except ourselves be matter of experience; but such is the constitution of our nature, that we repose with undubitable certainty on the conclusions to which we are led by the sensible phenomena which the actions of living and intelligent agents present to us. Sensible phenomena, then, are the evidence of mind—even as to its essential existence, and the elementary principles of physiognomical science rest upon the same unshaken foundations on which depend our belief of a supreme intelligence, and of the existence of the beings who surround us.

If the Author of the Universe has conjoined any two events, it is not for us to tear asunder

the connection, because it may appear to be arbitrary, or in other words, will not square with our notions and theories. If, for instance, a thick lip should be found to announce a disposition to sensual indulgence ; if a retreating chin should be found to denote imbecility, and an advancing one intrepidity of character; if in a hundred instances, a spacious arched or square forehead should be recognized as the symbol of intellectual magnificence, are we to assert that there is no dependence to be placed on such appearances because they can have no connection with the intellectual and moral qualities which accompany them. What is this but to despise the means which providence has placed in our power of acquiring a knowledge of the mind and its peculiarities from the signs which nature has established, and to counteract in this instance one of the primary laws of our mental constitution. These remarks are premised, because any observations on the **TEMPERAMENTS** must take for granted the conclusions to which they conduct us.

The Temperaments unavoidably connect the

sciences of Physiology and Physiognomy. One part of their discussion involves the consideration of complexion, feature, &c. as mental and moral indications ; but the subject becomes increasingly interesting, when also considered in a physiological and even pathological point of view. Before we can ascertain the temperament, we must be well acquainted with the signs by which it is indicated, these constitute the moral expression, and are the physiognomy of the subject ; our next inquiry will respect the influence of mental emotion on the physiological functions of the body.

The influence of some of these emotions will be exerted on the nervous, of others on the muscular, and of others again on the circulatory system ; sometimes particular features only undergo a change, and the nerves and muscles appropriate to the part become expressive of a particular feeling or passion. In the natural course of investigation, we shall eventually proceed to ascertain and determine the tendency of the mental and moral constitution and habi-

tudes, not only to influence the functions of vitality, but to produce organic changes and lesions, and their physiognomical signs will become the indication of a predisposition to particular diseases, and may conduct us to the most judicious modes of counteracting and averting such predispositions.

Dessault has observed, that during the agitating period of the French Revolution, organic lesions of the heart, and aneurisms of the aorta, became exceedingly frequent, ascribable, no doubt, to the combined influences of grief and terror. Some curious observations will be found in another part of these Fragments, on the physiognomical changes which the French countenance has undergone, to which I forbear alluding, as not being immediately connected with my present subject. I shall, however, venture to remark, that seriousness, gaiety, and moroseness are characterized by their particular effects on the phisonomy, and principally by means of the muscular system, that consequently mental and moral habits must

communicate in time a permanent and unchangeable expression. Continued and deep thought causes the muscular structure to become unusually contracted. Expectation and surprise, consequently a life principally past in the employment of the external senses, have a tendency to produce a relaxation of the muscles. Anger moves the blood in wider columns and more rapid pulses, and distributes it over the surface of the body, especially directing it upwards, and suffusing the forehead and face. Fear, on the contrary, has a tendency to accumulate this fluid about the heart and in the larger vessels, to render the countenance pale and shrunk, and to induce dryness of the tongue and fauces. Enthusiasm animates the countenance, has a tendency to produce a vigorous and equable flow of blood through the great organs of the heart and lungs, and by a free distribution of it to the surface to communicate a healthy hue to the exterior. Lord Bacon, therefore, with his usual justness and accuracy of observation, has remarked, that among the means of promoting health, are to be

reckoned HEROIC HOPES. As another proof of the influence of the mental constitution on the great physiological functions of the body may be mentioned, the well known fact that Charles XII. could endure, and sleep in the cold of a winter's night, which would have destroyed most men in his army, and was frequently in the habit of doing so during his campaigns. Despondency, on the contrary, by making the heart beat more feebly, favours the accumulation of blood about the head, and diminishes the actions of the liver. Persons of melancholic temperaments, therefore, are liable to insanity, and to affections of the digestive organs.

I introduce these remarks for the purpose of showing the intimate connection between Physiognomy and Physiology and Pathology, and that a view of the temperaments must include much which belongs to each of these sciences respectively.

The Division of the Temperaments, first established by Galen, was originally founded, as is

well known, on a chemical hypothesis. The hypothesis has disappeared before the advancing light of science; but the division itself being a good one, for practical purposes may be allowed to stand, though the theory in which it originated be demolished. I pretend not to vindicate this division, however, as complete, but I apprehend persons will be found possessing the qualities, physical and mental, in various combinations which I have arranged under the heads of each of the Temperaments, and therefore the common division of them may be allowed to stand without any reference to the fanciful theory of their causes, to record the connection between organization and function, between that organization also and certain intellectual and moral attributes. The physiologist, whose eye has become unscaled at the purer fountains of modern science, pretends not to penetrate to the essential causes of the phenomena which that science has unfolded and recorded. The laws of our frame, however, may be accurately developed and explained without our being able to un-

derstand the ultimate composition of its elements, or to define the nature of those inscrutable powers which pervade, animate, and impel it. Again, though an inseparable connection be observed between the brain and its functions; though on the size and developement of this organ appears to depend the range of intellectual and moral powers, from man down to the meanest reptile; though the proud distinctions of high intellectual energy seem to hold a coincidence with the bulk and shape of the anterior lobes of this organ, still we are by no means prepared to assert, that we understand this connection; on the contrary, it may, for ought we know, be entirely arbitrary; and the real and intrinsic qualities of branular matter may be neither more numerous nor important than those of "the clods of the valley" out of which we are informed, on the highest authority, it was originally compounded. One thing is certain, that all the theories which have hitherto attempted to account for the intellectual functions, from the simple fact of organization, are futile and absurd; and

that all explanations, consequently, of mental phenomena, derived from the known properties of matter of whatever description, are the mere presumptions of hypothesis. The fact of the coincidence between a certain state of matter which we term organization, and the existence of mind is all we know on this mysterious subject. The attributes of that mind, even its simple perceptions, much less its moral and intellectual powers; its capacity of "looking before and after;" its "thoughts which wander through eternity;" its notions of moral accountability; its wonderful powers of generalization and abstraction receive no satisfactory explication whatever from any of the known properties of matter which our discoveries or observations have hitherto reached. The term ORGANIZATION only expresses an arbitrary and intentional disposition; and such a disposition can add nothing to the primary and intrinsic qualities of mere matter. The most rational conclusion, therefore, is, that mind and body are *toto cælo* different, different in themselves, and different as objects of human study. The most

satisfactory deductions of philosophy, with regard to intellectual phenomena, seem thus to substantiate a doctrine announced from a higher tribunal;\* a doctrine, the direct opposite of materialism, at which, after all, our nature cannot fail to revolt, and in which those who are anxious to degrade it can alone find a triumph. We profess not then in sound philosophy to understand the connection between animal forms and intellectual and moral phenomena; our only business is to record these connections as facts whenever they are presented to our observations.

The Division of the Temperaments presupposes that the predominance of any particular system of organs modifies the whole economy; impresses striking differences on the results of the organization, and has an influence on the moral and intellectual, as well as on the physical faculties. This predominance establishes the temperament, and may be considered as its cause

\* There is a spirit in man, and the inspiration of the Almighty giveth him UNDERSTANDING.—JOB.

and essence. With these preliminary remarks I shall proceed to the division, into The **SANGUINE**, excited most readily, but slightly—The **CHOLERIC**, excited readily and violently—The **MELANCHOLIC**, excited slowly, but more permanently, and the **PHLEGMATIC**, excited with difficulty.

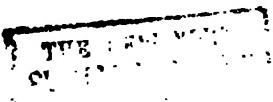
The **SANGUINE** temperament offers itself to our notice by the striking characters of a blooming and ruddy complexion, by what is usually termed a fair complexion, and by an animated air of the countenance. The more florid the complexion, the more sanguine, as far as this single circumstance is concerned, the character which it indicates. Such a complexion, physiologically considered, must arise from a free distribution of blood to the surface of the body, sustained by the heart's vigorous and widely-diffused action; from a delicate, easily permeable, and exquisitely rejected capillary system, and from a fine and delicate skin, drawn over the subjacent vessels, in a lax and yielding manner.

PLATE 4



## SANGUINE.

Published for Mr. Pope,  
At the Lithographic Institution, 90 Strand



THE  
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This temperament is indicated by distinct and well-formed features, and by their unconstrained and flowing outline, the countenance and general contour exhibiting easy, undulating lines, blending into each other, rather than acute angles and sudden tortuosities, and presenting the appearance of elegant and voluptuous forms. In the most exquisitely sanguine there is nothing abrupt, even where the features join each other, and the waving and continuous line gives an air of harmony and facility to the countenance, especially when viewed in profile. The muscular parts of the countenance, and form, and, consequently, the general expression are soft, though distinct, from the abounding and elastic cellular membrane; as the compressed and compact character of muscles arising from the condensation of the cellular membrane of the body is indicative, on the contrary, of the choleric temperament.

The sanguine temperament is further indicated by the light colour of the hair and eyes; by the animation, but scarcely ardour, of the

latter ; by the easy and voluble motions of the body, combining grace and variety ; and by the general *en bon point*, which is the effect of the vascular and cellular structure I have indicated. With this temperament, of which the physical circumstances I have stated are the indications, is combined a mind quickly susceptible of emotion ; but the feelings of the sanguine, of whatever kind, are singularly evanescent, and liable to be easily displaced and succeeded by new impressions ; as the sunny bosom of a fair lake reflects from every passing cloud, in succession, its forms of phantasmagoric beauty, and bright but vanishing splendours.

Persons of this temperament, from their great nervous susceptibility, are addicted to voluptuous pleasures. Light and inconstant, severe application is intolerable to them, and, though often versatile and accomplished, they are seldom accurate and profound. Voltaire has admirably discriminated these traits of the sanguine character in some verses addressed to Richelieu, beginning—

Rival du conquérant de l'Inde  
 Tu bois, tu *plais*, tu combats, &c.\*

and our own Shakespeare has described them with his usual felicity in his Timon of Athens.

Inconstancy and levity are certainly invariable concomitants of this temperament, and variety seems as much a necessity as an enjoyment to its possessor; the sanguine man, however, is naturally good, generous, feeling, impassioned, and delicate, but his affections want intensity. His goodness renders him ready to serve, but he has not always the courage to defend. With much of real sincerity, he will generally be found to profess more than he performs, and is rather fitted for the companionship of the hour

\* The cardinal, however, was more of the *sanguine-choleric* character. Such he appears, as portrayed with equal truth and eloquence by Thomas, in his *Essai sur les Eloges*. He united the love of pleasure with the fire of ambition. Though amiable, light, and inconstant, he was feared by a king whose authority he extended and established; hated by the great, whose power he destroyed; was haughty and implacable towards his enemies, and ambitious of every kind of glory. See also the *Memoires de Gourville*.

than for the vicissitudes and trials of mortal destiny. In the gay days of hilarity and prosperity, the sanguine man or woman basks beneath the sunny beam, lively, joyful, and extravagant; but you must not be surprised if you look in vain for this character in the hour of darkness and adversity, or if it should grow pale at the prospect, when summoned by duty or affection, to walk by your side through the valley of the shadow of death. The sanguine is not the temperament of the martyr or the hero, which require other combinations. Sanguine persons, however, as far as my observation has extended, are uniformly courteous, humane, fitted for the gentle offices of polished life, but seldom capable of steady and lasting friendship. They are rather amiable than respectable, agreeable than consistent. One remarkable characteristic of this temperament is the employment of superlatives—the sanguine judge of persons and things rather from their own emotions than from their intrinsic worth and character. Inconstant in every thing, even

female charms, to which they are highly susceptible, and exert over them only an evanescent influence.\*

The diseases of the sanguine are, for the most part, referable to the heart's predominant activity, inflammatory fevers, inflammations, and active haemorrhage, &c. will, therefore, naturally be expected from the great prevalence of this temperament. It is necessary, however, to observe, that these must be greatly modified by air, climate, habits of living, and a thousand other circumstances which arise out of the condition of civilized life, which modify constitutional tendencies, and, consequently, the characters of disease. It must also be remarked, that exact archetypes, corresponding to these descriptions of the separate temperaments, will

\* The physical traits of the sanguine temperament are exhibited in the Statues of Antinous, and of the Apollo of Belvidere.

Much of its moral physiognomy will be found in the lives of Mark Antony and Alcibiades.

In Bacchus both the FORMS and CHARACTER are somewhat exaggerated.

rarely, if ever, be met with in the world, because they are generally found in combination, mitigating and harmonizing each other. It will be sufficient if, in these delineations of each, prominent characters are seized and exhibited, so that among the combinations which life is perpetually presenting, we are enabled to recognize the predominating tendencies. The physiologist here adopts the principle of the Grecian artist, who combined in the goddess of love and beauty the scattered perfections which he had observed in the finest women of Greece.

The CHOLERIC, though the less amiable, is, on the whole, the nobler temperament. It is indicated by a darker complexion, often by a swarthy one; by a less exquisite colour, and a harsher skin; by eyes of a vigorous, ardent, and piercing aspect; by a bolder outline; by more abrupt and angular features. In every choleric face the acute angle will be found greatly predominant over the straight or gently waving line.

*PLATE 5.*



**CHOLERIC.**

Published for Mr. Cooke.  
At the Lithographic Institution, 198, Strand.



The muscular system, from a cause already explained, is more compressed, rigid, and compact; the muscular activity is consequently greater, and choleric persons are known by their quick but firm step, and by their generally rapid and impetuous motions. You look in vain in the choleric countenance for the soft, undulating swell of feature, indicative of the gentle and tender emotions. Choleric persons have, in every thing, a character of vigour and intensity—their susceptibilities, though as easily excited, are more vivid than in the sanguine; and they are more under the dominion of real feeling, than of the soft and delicate, but transient illusions of the imagination and the fancy.

The sanguine man “pities the plumage, but sometimes forgets the dying bird;” but the choleric, though he might look with contempt upon the mock hero expiring in tragedy, would rouse and kindle into indignation at the fate of the real martyr of oppression gliding into death through the gloom of his dungeon. The cho-

leric temperament indicates a less tender, but more impressive character—a character capable of firm and lasting attachments, and of steady pursuits—ardent, imperious—fitted for command rather than obedience—proud, irritable, bold, and impetuous—a character which, when united with commanding intellect, is noble in its ambition, fearless in its enterprizes, fitted to grasp and retain the sceptre of the universe. As the choleric have more courage, so also have they more integrity, than the sanguine, who from their timidity not unfrequently exhibit a disposition to equivocation and cunning.

The choleric man dares to think for himself, is more considerate than the sanguine, and consequently less profligate; his PRIDE, however, will not suffer him to degenerate into meanness. The choleric is the temperament of mental, rather than of animal excitement, and therefore less addicted to voluptuous pleasures, which not unfrequently seduce, and eventually brutify, the fine sanguine character.



PLATE 6.



# Melancholic.

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From the great irritability of this temperament, and the vehement and intense character of its emotions, it is liable to affections of that organ peculiarly under the influence of the mind, i. e. the liver.—Choleric persons are, therefore, generally bilious.

The MELANCHOLIC temperament evinces itself by a sallow complexion, by a languid, sunken eye—by the hollows of the countenance—by the cold and languid outline—by its large, bony features—by its aspect of steadiness, mixed with dejection—by its less active, irritable, and compact muscular system—by the drooping form—and by its unvarying character of permanent emotion. When combined with the choleric temperament, it refines its sensibilities, and sometimes communicates a softer character of poetic enthusiasm. This temperament would appear to be essential to genius. Where it prevails, we not unfrequently find, sometimes, powers of profound research; in other cases, the sublime and tender illusions of the imagination and the fancy. The busts of Locke, of

Boyle, of Leibnitz, and of Newton, indicate much melancholy ; all engaged in the profound study of nature. It was the prevailing temperament also of Tasso, of Petrarch, and of Rousseau,\* who, if they interpreted not the laws of nature, "adored her sublimities, and followed her footsteps with passionate enthusiasm,

\* This extraordinary individual appears originally to have indicated the characters of the *sanguine-melancholic* temperament; in the early part of his life, we see a predominance of the former; but the latter greatly predominated in its advancement, and towards its close. Eager, gentle, addicted to love, feeling, and inconstant, his youthful career was marked by many sanguine traits—persecution, and the experience of the injustice of the world, which his imagination exaggerated, rendered him increasingly melancholy and desponding. His moral nature appeared to undergo a striking change, and his body became lean and emaciated. In him was seen a strong proof of the reciprocal influence of the moral on the physical, and of the physical on the moral part of man. The history of the unfortunate Gilbert is a striking illustration of the intimate connection which this temperament holds with the sensibilities and sufferings of poetic genius. A few days before his death, he breathed out his feelings in some stanzas, most mournfully touching, of which the following is an affecting specimen :

Au banquet de la vie infortuné convive

Je parus un jour et je meurs

Je meurs et sur ma tombe ou lentement l'arrive

Nul ne viendra verser des pleurs.

amidst that solemn and stupendous scenery, those melancholy and sacred solitudes where she speaks a voice so well understood by the mysterious sympathy of the feeling heart."

To the *choleric-melancholic* temperament, almost all the great men may be traced, the leaders of mankind; who guide and govern in the arduous struggle of contending interests and passions. Such men were Alexander, Cæsar, Brutus, Mahomet, Charles the XIIth, Cromwell, Buonaparte, and the famous Pope—who slowly travelling on towards the pontificate, stooping, and talking for twenty years of his approaching death, in a moment proudly reared himself, and cried out, "I am Pope,"\* petrifying with astonishment those whom his artifice had deceived.—But, as if Nature had studied equality

Of these lines I venture on the following very imperfect and inadequate translation:

At the banquet of life, an unfortunate guest,  
I appear'd for a day, but to die,  
To the grave I descend, with slow footstep, opprest,  
But no tear will be shed where I lie.

\* Vie de Sixte Quint. 2 vol. in 12.

in the bestowment of her richest gifts, there is in this combination a strong disposition to insanity. It leads to accumulations of excitability, which must either induce morbid impression, or find their vent in great enterprizes. Melancholic-choleric men possess great energy, and strong passions, overstepping the low, grovelling laws of necessity, by which the bulk of mankind are urged to crawl their little rounds: they are led on with wild and adventurous strides, to great and bold undertakings, in the pursuit of power and of fame—linked to their purposes by iron bands, they pursue them, even on the giddy verge of mortal existence, and through the gathering shades of death.

As the intellectual character of this temperament is profound and accurate, so it is not liable to fluctuations of opinion—melancholic persons, therefore, are steady and consistent, and in every walk of life from their stability of character, are what is usually meant by respectable—they shock us by no extravagancies,



PLATE 7.



# Phlegmatic.

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and disgust us by no levities—they are grave and thoughtful, rather prudent and doubtful than buoyant and hopeful. This temperament is almost always found mixed with the choleric, which accounts for its high, irritable, and morbid enthusiasm; alone it would be cold and lifeless.

The PHLEGMATIC is the least excitable of all the temperaments; it seems to be a morbid condition of the sanguine—it is characterized by a soft doughtiness of the whole surface, evidently depending on a want of contractility in the skin—by the colourless and dingy appearance of the latter—by the tendency to obesity and roundness—by its undefined outline and shapeless features—by the animality of its fleshy and ponderous countenance. It has frequently, what medical men term, a leucophlegmatic appearance. I have often seen this temperament in great perfection, but never to an equal degree as in the person of the late Daniel Lambert, in whom all the characteristics that I have mentioned prevailed. Its diseases

partake of its character; they are dropsies, effusions, excessive obesity, &c. The phlegmatic are indolent and sensual, without ambition, enterprize, or courage; inviting, by their nerveless character, the triumphs of the insolent, and the rod of the oppressor.

It is the prevailing temperament of the Asiatic nations, tame, quiet, submissive; but destitute of dignity, energy, and power. It enters as a *component* frequently into the English character—a very common combination among the English is of the choleric-phlegmatic. It is well calculated to blend with the choleric and sanguine as mitigating their airy and fiery tendencies, and producing a disposition to repose and to the quiet pursuits of intellect.

The sanguine-phlegmatic is a good combination, producing mild and estimable, if not highly energetic and commanding, characters. It is in the blending of all the temperaments, however, that we must look for the produce of real greatness, that we recognize those rare

and gifted organizations, in which are finely commingled the elements of our social, moral, and active energies—"the tempered love of pleasure, the thirst of knowledge, and the fire of ambition."

A COMPENDIUM OF THE FOUR DISPOSITIONS WHICH INFLUENCE THE HUMAN FRAME.

	A MAN OF A DISPOSITION			
	SANGUINE.	CHOLERIC.	MELANCHOLIC.	PHLEGMATIC.
I inclined, particularly in youth, to Voluptuousness .....	Ambitious in manhood.	Avaricious in age.....	Laziness in old age.	
In the ecclesiastical state, is.....	Caresing, insinuating.....	Haughty.....	Indolent.....	
In the secular state .....	Affable, courteous.....	Reckless.....	Unscrupulous.....	
In domestic affairs, is .....	Complying.....	Prying and exact.....	Slow and easy.	
In walking, goes as one .....	Dancing.....	With firm steps.....	Heavily.	
In dress, loves .....	Variety.....	Magnificence.....	Negligence.....	
In eating, is .....	Nice in taste.....	Sumpituous.....	Moderate.....	A glutton.
In deportment, is .....	Sprightly.....	Serious.....	Heavy.....	Chumsy.
In the epistolary style, is .....	Prolif. ....	Cordial.....	Profound.....	Unintelligible.
In conversation .....	Copious. ....	Pathetic. ....	Penitive. ....	Simple, shallow.
In prayer .....	Sincere. ....	Hypocritical. ....	Devout. ....	Careless.

In religion, is . . . . .	Apt to change . . . . .	Zealous . . . . .	Inquisitive . . . . .	Superstitious. . . . .
In the capacity of a superior, is . . . . .	Compassionate. . . . .	Imperious . . . . .	Suspicious. . . . .	Absashed. . . . .
In his expences . . . . .	Prodigal. . . . .	Careful . . . . .	Covetous. . . . .	Indifferent. . . . .
In his occupations . . . . .	Inconsistent. . . . .	Cautious. . . . .	Assiduous. . . . .	Slow. . . . .
In company. . . . .	Sociable. . . . .	Proud . . . . .	Peevish. . . . .	Insupportable. . . . .
In trade . . . . .	Credulous. . . . .	Equitable. . . . .	Selfish. . . . .	Tedious. . . . .
In rendering services . . . . .	Willing. . . . .	Of a contradictory temper . . . . .	Reserved. . . . .	Awkward. . . . .
In prosperity . . . . .	Immoderate. . . . .	Puffed up with pride. . . . .	Mistrustful. . . . .	Supine. . . . .
In adversity. . . . .	Discouraged. . . . .	Bold. . . . .	Downcast. . . . .	Unconcerned. . . . .
In danger. . . . .	Impudent. . . . .	Prudent. . . . .	Dispairing. . . . .	Timorous. . . . .
In arts . . . . .	Ingenious. . . . .	Envious . . . . .	Industrious. . . . .	Stupid. . . . .
In sciences . . . . .	Docile. . . . .	Penetrating. . . . .	Persevering. . . . .	Forgetful. . . . .
In warfare . . . . .	Terrified. . . . .	Daring. . . . .	Furious. . . . .	A coward. . . . .
Is to be governed by . . . . .	Lenity. . . . .	Shame . . . . .	Hunger. . . . .	Blows. . . . .
In his conduct. . . . .	Sincere. . . . .	Dissembling. . . . .	Reserved, sly. . . . .	A liar. . . . .
In his humours . . . . .	Playful. . . . .	Violent. . . . .	Sullen. . . . .	Accommodating to all. . . . .

## SECTION IV.

CONTAINING TESTIMONIES OF SEVERAL WRITERS TO THE TRUTH AND UTILITY OF THIS SCIENCE, ACCCOMPANIED BY ORIGINAL REMARKS AND OBSERVATIONS, TOGETHER WITH A VIEW OF THE PHYSIOGNOMICAL LANGUAGE OF COMMON CONVERSATION; AND A GENERAL STATEMENT OF ITS PHILOSOPHICAL, MORAL, AND RELIGIOUS BENEFITS TO MANKIND.

MERE system-makers invariably rely upon the authority of great names for the truth and value of their theories. Nor is this practice confined to those writers, whose chief aim appears to be the establishment of a favourite science; the confirmation of a darling opinion—or the selfish support of some abstract position, of no general use to mankind. Philosophers and moralists, theologians and politicians, have resorted to arguments deduced from the authority and concurrent testimony of others. In-

deed, the human mind, as Lavater has justly remarked, is governed by authority. It is the great inducement, with the multitude, to the reception of truth, as well as the main sanction to error.

The abuse of this argument, and the application of it being generally to the passions rather than to the judgment, ought not to prevent its use and efficacy, where it is called in to aid the great and important ends of philosophical research.

But how shall I compress into a sufficiently narrow compass what has been written confirmatory of the truth of Physiognomy? The reader will excuse the paucity of the extracts, in consideration of the limits to which I wish to confine myself; and because I would not willingly overpower him with "a cloud of witnesses," to prove a truth which, I am convinced his own heart and experience must have taught him. A truth which, like many others in its operations, is tacitly admitted by even

these who openly deny it, or, in the pride of an affected philosophical superciliousness, pretend to treat it with disdain and contempt.

### I. SOLOMON.

A naughty person, a wicked man ; he winketh with his eyes, he speaketh with his feet ; he teacheth with his fingers.

The eyes of a fool are in the ends of the earth.

An high look and a proud heart.

There is a generation ; O how lofty are their eyes !  
and their eye-lids are lifted up.

*Proverbs.*

### 2. JESUS, THE SON OF SIRACH.

The heart of a man changeth his countenance, whether it be good or evil. A cheerful countenance is a token of a heart that is in prosperity.

A man is known by his look, and a wise man by the air of his countenance.

There is a wicked man that hangeth down his head sadly, casting down his countenance, and making as if he heard not. A man's attire, and excessive laughter, and gait shew what he is.

The wickedness of a woman changeth her face.

*Ecclesiasticus.*

To these few authorities from the Old Testament, and from some of the best portions of the Apochryphal writings, might be added many others from the New Testament. The reader will find in various parts of these sheets, repeated citations from the sacred Scriptures of this confirmatory character. I have not room for enlargement. Let the diligent physiognomist complete the list from that divine and inexhaustless source of almost every species of valuable information.

### 3. GALEN.

Nature has constituted the bodily organs with a suitableness to the qualities of the mind.

### 4. CICERO.

Nature hath bestowed on man a bodily figure completely adapted to his mind.—She has so exquisitely modelled the human features, that they are capable of expressing the most secret emotions of the soul. The penetrating glances of the eye indicate the corresponding internal affections; and that which is emphatically called the *countenance*, with an energy communicated to no animal but man, announces his moral character.

The Greeks well understood this relation, but have no word in their language to express it.

### 5. MONTAGNE.

Nothing has a greater appearance of probability than the conformity and relation of body to mind. It is not credible that they can be discordant, unless some accident should have interrupted the natural course of things.

### 6. LORD BACON.

This great man admits that an inquiry into the knowledge which may be obtained respecting mind has been productive of an art that is explanatory of human nature; an art which has been illustrated by the researches of Aristotle. This art is PHYSIOGNOMY, which, discovers the propensities of the mind in the lineaments of the body.

See *The Advancement of Learning*.

### 7. ERNEST.

The natural conformation and habit of body are usually formed conformable to the dispositions and propensities of the mind, to such a degree, that from the speech, the gait, the complexion, a person of discernment will form a tolerably accurate judgment of the

mental powers—not to mention the skill which some possess of tracing the nature and disposition of the mind in the lineaments of the face, and the conformation of the whole head, in which they are confirmed by an uniform experience. For, though the mind of certain persons may sufficiently correspond to the form of the countenance, it cannot, therefore, be denied that the disposition naturally is what the looks indicate; since by study and practice the natural propensities may be so checked and restrained, and the faults of the temper so corrected, as to leave scarcely any trace of their existence. The case of Socrates is a striking instance of this.

### 8. SULZER.

Though to the generality, Physiognomy, or the science of discovering the character of man by his face and figure, may appear a frivolous pursuit, it is, nevertheless, certain, that every person who possesses sensibility, and employs attention, is a physionomist, at least to a certain degree. We see the soul in the body. In other words, it may be said, the body is the image of the soul; or, the soul itself rendered visible.

*General History of the Fine Arts.*

### 9. WOLFF.

The body has something in itself, in its form taken

together, or in that of its parts, from which the natural disposition of the soul may be inferred. I say the natural dispositions, for we are not now inquiring into those which are acquired by education, by living in society, by imitation, &c. The art of discovering the interior of man by his exterior, which goes by the name of Physiognomy, has, therefore, a real foundation. The constitution of the body indicates only the primitive propensities of man. We discover in it what he is inclined to naturally; but not what he will do, after reason or habit shall have triumphed over his natural inclinations. The lineaments of the face serve to form its expression whenever a man is exempted from constraint: these lineaments then indicate the natural inclinations, when they are considered in their true position.—*Philosophical Thoughts on the Conduct of Man.*

I do not know exactly to whom Baron Wolff alludes when he says, as he does, in one place, that, although he freely admits the truth of Physiognomy, he apprehends that it requires more penetration and intelligence than was possessed by those who have had the temerity of attempting to reduce it to a system. I am not aware of any attempt of the kind that had

then, or even since his time, been made. But what would he have said had he lived to have seen Lavater's great work? Wolff died in 1754, after having composed, in Latin and German, more than sixty distinct pieces. He was a baron of the Roman empire, privy counsellor to the king of Prussia, and chancellor of the university of Hall, in Saxony.

#### 10. ALBERT HALLER.

It is the will of God, the great Author of society, that the affections of the mind should express themselves by the voice, the gestures, but especially by the countenance ; and that man should thus communicate to man his love, his resentment, and the other emotions of his soul, by a language perfectly infallible, and universally understood. It is no recent discovery, that almost all the predominant affections may be discerned by inspecting the countenance ; as, whether a man be cheerful and jocular, or melancholy and severe ; proud, mild, and good-natured ; envious, innocent, chaste, humble ; in a word, you may distinguish almost all the settled affections, with the vices or virtues which spring from them, by manifest signs in the face and the whole body.—*Elementa Physiologieæ*.

This learned physician, in the volume from which the preceding short extracts are made, wrote much more on this subject; but as his remarks rather relate to Pathognomy than Physiognomy, I have omitted them, though Lavater has been very copious in his selections.

## 11. GELLERT.

What is most pleasing or disgusting in the appearance of any person, is the character of the mind, expressed and delineated by nature on the face and in the eyes. A soul, gentle, complacent, and respectable, without pride and remorse, overflowing with benevolence and humanity, a mind superior to sense and passion is easily discernible in the physionomy, and the whole action of the body. A modest, graceful, and enchanting air is the usual expression of it. It is the soul which imprints on the forehead a character of nobility and majesty; and infuses into the eyes that candour and cordiality; from it are derived the mildness and affability which are spread over the whole physionomy: the gravity which sits upon the forehead tempered with serenity; that affecting, sympathetic look which accompanies ingenuous modesty. In short, the most beautiful expression, and the finest colouring

of the face, result only from a sound understanding, and a good heart.

This most worthy man, and excellent poet, who died in the year 1769, next goes on to combat some objections to the science of Phisiognomy, and then proceeds to observe, that experience evinces that certain irregular and vicious propensities impress very sensible traces on the countenance; and concludes this part of his valuable *Lessons of Morality*, from which these meagre extracts are made, with some admirable exhortations to those who wish to diffuse over the phisonomy a character of dignity, and to render it expressive and interesting. I regret exceedingly my inability to extend these extracts in this place.

## 12. LA CHAMBRE.

Nature has not only bestowed on man voice and a tongue, to be the interpreters of thought; but, in the apprehension that these might be abused, she has written a language in the forehead, and in the eyes, to testify against them should they dare to be unfaithful. In a word, she diffused the whole of man over the

whole of his outside, and there is no occasion for a window to transmit his emotions, his inclinations, and habits; for they appear on the face engraven in characters, perfectly manifest and legible.—*The Art of knowing Man.*

### 13. HERDER.

The work of this excellent writer, entitled *De la Plastique: Observations upon the Form and Figure*; taken from Pygmalion's Dream, published in the year 1778, is of itself almost a complete system of Physiognomy. The various parts of the human physionomy are depicted by a masterly hand. The head, the hair, the forehead, the eyes, the eye-brows, the nose, the ear, the lips, the mouth, the teeth, the jaw-bone, the chin, have each their appropriate qualifications assigned them. But it is impossible I should select from so great a mass of beauty and excellence, where every thing is so grand, so just, and so accurate.

### 14. DOCTOR SAUNDERS.

It is a wonder, if possible, beyond a wonder, to

consider so many faces that are in the world, and yet we never meet with two exactly alike, but some difference is discernible; from whence arises such great difficulty in judging the qualities and dispositions of the persons. The complication in the compositions of the tumours, are so various, that he who will be curious therein, cannot safely pronounce judgment without an exceeding hard study upon various objects and situations.—*Secrets of Physiognomy Disclosed*, 12mo. published in 1669.

## 15. DRYDEN.

The king arose, with awful grace;  
Deep thought was in his breast, and counsel in  
his face. *Pallas & Arc.*

Big was he made, and tall; his port was fierce;  
Erect his countenance: manly majesty  
Sate in his front, and darted from his eyes,  
Commanding all he viewed. *OEdipus.*

His awful presence did the crowd surprise,  
Nor durst the rash spectators meet his eyes;  
Eyes that confessed him born to kingly sway,  
So fierce they lashed intolerable day.  
*Pallas & Arc.*

He looks, as man were made, with face erect,  
 That seorns his brittle corpse, and seems asharn'd  
 He's not all spirit: his eyes with dumb pride,  
 Accusing fortune, that he felt not warm:  
 Yet now disdains to live. *Don Sebast.*

— By his warlike port,  
 His fierce demeanour, and erected love,  
 He's of no vulgar note. *All for Love.*

— Methinks you breathe  
 Another soul: your looks are more divine;  
 You speak a hero, and you move a god. *Ib.*

## 16. MILTON.

— Deep on his front engraven,  
 Deliberation sate, and public eare;  
 And princely counsel in his face yet shone.  
*Par. Lost.*

Care sat on his faded cheeks; but under brows  
 Of dauntless courage and considerate pride,  
 Waiting revenge. Cruel his eye, but cast  
 Signs of remorse and passion. — *Ib.*

— His grave rebuke,  
 Severe in youthful beauty, added grace  
 Invincible ————— *Par. Lost.*

## 17. DRYDEN'S VIRGIL.

The Trojan chief appeared in open sight,  
 August in visage, and serenely bright :  
 His mother-goddess, with her hand divine,  
 Had formed his curling locks, and made his  
 temples shine ;  
 Had given his rolling eyes a sparkling grace,  
 And breathed a youthful vigour in his face,  
 Like polish'd iv'ry, beauteous to behold,  
 Or Parian marble when enchas'd in gold.

---

Amid the press appears the beauteous bay ;  
 His lovely face unarm'd ; his head was bare,  
 In ringlets o'er his shoulders hung his hair ;  
 His forehead circl'd with a diadem——  
 Distinguish'd from the crowd, he shines a gem,  
 Enchas'd in gold ; or polish'd iv'ry set,  
 Amidst the meaner foil of sable jet.

## 18. COWLEY.

Through his youthful face  
 Wrath checks the beauty, and sheds manly grace;  
 Both in his looks so join'd that they might move,  
 Fear ev'n in friends, and from an enemy love.

## 19. CONGREVE.

What's he who with contracted brow,  
 And sullen port, glooms downward with his eyes ;  
 At once regardless of his chains or liberty ?  
 He shuns my kindness ;  
 And with haughty mien, and stern civility,  
 Dumbly declines all offices : if he speak,  
 'Tis scarce above a word : as he were born  
 Alone to do, and did disdain to talk,  
 At least to talk where he must not command.

*Mourning Bride.*

## 20. SHAKESPEARE.

In peace there's nothing so becomes a man  
 As modest stillness and humility :  
 But when the blast of war blows in our ears,  
 Then imitate the action of the tiger ;

Stiffen the sinews, summon up the blood,  
 Disguise fair nature with hard-favour'd rage ;  
 Then lend the eye a terrible aspect ;  
 Let it pry through the portage of the head  
 Like the brass cannon ; let the brow o'erwhelm it,  
 As fearfully as doth a galled rock  
 O'erhang and jutsy his confounded base,  
 Swill'd with the wild and wasteful ocean.  
 Now set the teeth, and stretch the nostril wide,  
 Hold hard the breath, and bend up every spirit  
 To his full height.

*Henry V.*

### 21. DR. WALCOTT.

—— people who are innocent *indeed*,  
 Never look down, so black, and scratch the head ;  
 But, tipp'd with confidence, their noses tilt,  
 Replying with an unembarrass'd front ;  
 Bold to the charge, and fix'd to stand the brunt.—

Truth is a tow'ring dame—divine her air ;  
 In native bloom she walks the world with *state* :  
 But Falsehood is a meretricious fair,  
 Painted and mean, and shuffling in her gait ;  
  
 Dares not look up with Resolution's mien,  
 But sneaking hides, and hopes not to be seen ;

For ever haunted by a doubt  
That all the world will find her out.

Again—there's honesty in *eyes*,  
That shrinking show when tongues tell lies—

*Works.*

But I am compelled, however reluctantly, to stay my hand, else I might extend their testimonies to almost any length; for there is scarcely a writer extant, of ancient or of modern times, that has not, directly or indirectly contributed his mite of evidence to attest the truth of this inestimable science. I will, therefore, wind up this mighty mass of testimony, by a brief view of what may be termed *The Physiognomical Language of Common Conversation.*

My labour, if that which is so pleasing may be so named, with respect to this part of the subject, has already been partially anticipated, in various parts of the foregoing pages; and, indeed, very little need be added here.

Scarcely a day passes over, in which we

have the least intercourse with mankind, that does not afford some colloquial proof that there is not a single man who actually disbelieves the truth of Physiognomy. It enters into all our concerns—it is the first guide and direction in every transaction between man and man; and between man and his Maker.

In the language of Physiognomy, the religionist adores the majesty of heaven—deprecates the divine justice—supplicates mercy—expresses his hopes, his fears—his joys, and his sorrows. When oppressed by the corroding cares and perplexities of a sinful world; or, when his heart sinks within him in the contemplation of his own manifold infirmities, he seeks relief in the *light of God's countenance*, and “intreats the *face of the Lord his God*.”

When the conscience is clear of guilt, then is the good man said to “lift up his *face without spot*;” but “the *eyes of the wicked fail*.” “Who is the wise man?” said Solomon, “and who knoweth the interpretation of a thing? a

man's wisdom maketh his *face* to shine, and the boldness of his *face* shall be changed." The afflicted man of Uz winds up the climax of the indignities which he experienced at the hands of those ungrateful wretches, whom, in his posterity, he had fed and nourished, by declaring, as the greatest affront they could offer him, that they spared not even to "spit in his *face*." Is it not owing to a sort of intuitive feeling of respect for this science, that we uniformly regard an action of that kind, as the greatest possible insult that can be heaped upon us? It is because we feel, that in affronting the *face*, we scandalize the whole man.

So also, when Isaiah described the predicted sufferings of the Messiah, he said "his *visage* was so marred more than any man's, and his *form* more than the woes of man," doubtless, prophetically alluding to the abominable mockery of him, when his enemies sneeringly "bowed their knees, and worshipped him," after having "smote him on the *head* with a reed, and spit upon him."

In fine, it is worthy of remark, that the consummation of our future happiness and glory is described, as consisting in seeing a merciful Creator, "*face to face*," when, with *open face*, we shall behold, as in a glass, the glory of the Lord, and are changed into the same *image*."

I make no apology for these scriptural allusions; the man of piety will not require any;—and to the impious man the true physiognomist owes no courtesy.

But it is not to the affairs of religion only, that this physiognomical language is applicable. Let us enter the senate, &c. and there, watching the physionomies of the speakers, and of the hearers, listen to the remarks that are whispered throughout the assembly. "Mark," says one, "the animation of his countenance—His very eyes speak—his whole soul appears in his face—He evidently feels what he says—His heart is engaged; I see it in his looks," &c. &c. And so of the reverse: "Behold with what coldness and indifference he listens to the

pleadings of his opponent! He appears to feel no interest in the subject—Indifference and inattention are depicted in his features:—He is manifestly thinking of something else.”

Can we more poignantly wound the feelings, or insult the talents of the poet, and the man of genius, who, while he is labouring to afford us delight and pleasure, by the reading or the recital of his works, we refuse to acknowledge the obligation, by a careless, vacant, or inattentive look? Perhaps, by a look intensely directed to some other object and pursuit. Often have I seen the refined sensibilities of true genius most shamefully insulted by a conduct like this; and have observed the modest blush of shame, or of indignation, suffuse its tints over the countenance, evidently speaking some such language as this: “I fear I have overrated my powers—No attention is paid to what I am reading—I do not interest the heart; for my auditor looks another way—He is gazing on some distant object—His mind is vacant and abstracted; or there is a design to insult

me—I will lay down the paper, and apologize for my officiousness and weakness; or demand a reason why I am not listened to."

I am very well convinced that no truly well-bred man will thus wound the feelings of those who wish to please; or who are modestly solicitous for that just meed of approbation which their good intentions, at least, entitle them to receive. The experienced, the practical, physionomist will never be guilty of so great a dereliction of duty—so manifest a breach of good-manners. I wish people, in general, would be more careful what they do with their eyes—how they employ them—and would reflect that they were not made for themselves alone; or only for the purpose of being seen in a looking-glass.

"Look me full in the face, if you would have me believe you sincere." "Let me see, as well as hear, what you have to say, or how can I clearly understand your meaning?" "He has some mental reservations, I fear; for his

eyes and his lips do not speak the same language." "I see what you mean, my friend; you need not say a syllable: you may rely upon my friendship." "Mark that man, at the farthest corner of the room—see his look—his half-open mouth—his long prominent chin—his thoughts clearly wandering from object to object, intent upon prey; he listens, but speaks not; and meets your eye with an air of inquiry; yet communicates not his own thoughts. He is gathering information; but communicates none. He assents to all you say; though he manifestly believes it not. He has some object in view that does not immediately appear; rely upon it, he is a spy—a crafty, designing knave; or, at least, some poor, selfish observer, anxious for his own aggrandizement; but unwilling, or unable, to contribute his mite to the common stock of human comfort and happiness."

Again: " — Behold the modesty, the amiable simplicity, the mildness, the benignity, of that countenance!" "How beautiful! how-

charmingly fascinating, is the penetrating eye  
of that female; robed in innocence and virtue,  
formed to please, and born to interest, she  
commands your love and esteem the moment  
you see her:

“ Grace is in all her steps, heaven in her eye;”

“ In every gesture dignity and love.”

And who shall break the willing fetters that  
bind the heart to such an *aspect*? Who shall  
dissolve the charm of this physiognomical en-  
chantment? So was it with Adam, when first

“ His fair large front and eye sublime—

met his beauteous help-mate Eve,

— fairest of creation, last and best  
Of all God’s works; creature in whom excell’d  
Whatever can to sight or thought be form’d,  
Holy, divine, good, amiable, or sweet !

It cannot be necessary to remind the reader,  
that some such language as that which is above  
alluded to, enters into all our concerns, whe-

ther those of a high and important nature, or of the inferior every-day matters of our firesides and our closets. We like or dislike, very frequently, according to first impressions, without knowing precisely the exact cause:—

I do not like thee, Doctor Fell,  
The reason why I cannot tell,  
But this I know full well—  
I do not like thee, Doctor Fell.

And we most commonly express those impressions by some allusions to the face; as such a one is ill-looking; or good-looking; wise or foolish; feeble or energetic; good or bad.

Let us now take a rapid *view of the religious, moral, and philosophical advantages of this science.*

Having, as I conceive, at least, proved, beyond all rational controversy, that Physiognomy is a science founded upon the eternal basis of truth and right reason, I may be spared the task of proving that such a science must necessarily

be of advantage to mankind, whenever it shall come to be universally understood, and acted upon. I need not "hold a candle to the sun," or attempt to make that clear which is self-evident.

But, although I will not insult the reader's understanding, by supposing him capable of so great an aberration of mind, or ignorant of so important a fact, I may be allowed to remind him of a few of those advantages which might, and, I trust, one day will, accrue to mankind from this interesting science.

Error never was, nor ever can be, attended with advantage to mankind. It were ridiculous, therefore, in me to go into any formal proof, that Physiognomy must necessarily be beneficial to the religious, the moral, or the philosophical world ; for, I apprehend, the *truth* of the science is no longer problematical. Some persons may, and doubtless will, still object to it; but they will not express that doubt without bearing testimony to the truth of that which they deny. I have again and again stated, that

there cannot be a single emotion of the mind, but it shall have a corresponding expression in the countenance. The denial of Physiognomy, therefore, can only excite my smiles or my pity : —my smiles, that men should themselves confirm that which they reject as false; my pity, that they should despise that which has a tendency to contribute so greatly to their happiness.

*Man know thyself: true wisdom centres here,*

said one of our best poets. It is an admonition founded on the doctrines of the ancient philosophers and moralists; and is perfectly consonant with the precepts of true religion.

By the knowledge of ourselves we derive an acquaintance with all mankind: for we are all children of the same general stock. The difference in human hearts is really only slight and accidental. That “God has made of one blood all the families that dwell upon the face of the earth,” is a truth that required not the aid of any extraordinary illumination to

confirm or establish it ; and, if it did, we have a testimony in its favour, which few persons in this country, at least, will dare to controvert. Seeing, therefore, that by a serious study of mankind in general, I may learn to become better acquainted with myself, it is surely not too much to assert, that Physiognomy has many religious and moral advantages : for Physiognomy is nothing more than the study of human nature.

In a former part of this work, it has been stated, that it enters into the very nature of this science that those who profess it should *see the person accused of vicious propensities before they can absolutely decide concerning the precise degree of moral turpitude which attaches itself to the real character of that person.* And is this a point of inferior importance in a religious or a moral view ? Is it nothing to prevent hasty and premature judgments ? We are told not to judge according to the appearance ; that is, as reported to us by others, or as even our own partial and imperfect observations of actions

only may have extended, but to judge righteous judgment. A knowledge of the science of Physiognomy will tend to impress upon our minds the vast importance of this admonition, with a force that cannot easily be resisted. Alas ! alas ! what mischief has been occasioned in the world by false impressions, merely by hearsay and partial observation ! What jealousies ! What evil surmisings ! What suspicions ! What false judgments have resulted from the want of a proper knowledge of the science of Physiognomy, which uniformly tends to check those idle and wicked whisperings, backbitings, and slanders, so common with weak, silly, and evil-disposed persons.

Jealousy and suspicion, in the obnoxious application of those terms, are as absolutely incompatible with the knowledge and practice of Physiognomy, as they are opposed to the principles and duties of religion, morality, and the law of honour; nor can any one be said to possess a truly enlarged and liberal soul—a soul in whom you might repose with perfect

confidence—who indulges in those hateful propensities. Such persons will never make good physionomists; they will shun the light; they will avoid ocular demonstration; they will despise conviction and proof, because all this would rob them of the food on which their dark and mistrustful minds fatten and thrive. These uniformly avoid the *face* of those whom they accuse. They go about to listen to every idle story that may tend to keep alive their baneful envy and malignity; and prefer the narratives of others to their own observations; and their own surmises to the labour of proof and demonstration. "Report," say they, "and we will report it again." Not so with the physiologist. His language is, "introduce me to the accused—let me see what kind of a person he is—possibly he may have erred from some misconception—or, some sudden and overwhelming temptation may have driven him to the commission of that which his better judgment disallows, and his soul abhors; or may be you have mistaken the man and his case altogether—you may possibly have accused him

unjustly: at least, let me see and converse with him, and have an opportunity of noticing what marks of guilt appear in his countenance, what permanent indications of vice mark the lineaments of his features, his look, his air, his manner." Such would be the language of the Christian physiognomist on hearing ill reports against the absent; and I will venture to say, that, in nine cases out of ten, the accuser would stand abashed before the penetrating eye of such a faithful professor of this most useful and valuable science.

It belongs to Deity alone

To judge from principles within,  
When frailty errs, and when we sin;

And the true physiognomist will not fail to imitate Deity as much as possible; relying on the utility of his science, he will never pronounce a rash, or an indiscriminate, judgment on any man's character or conduct, but will carefully mark the leading traits in the

physionomy of the accused; and should those traits prove to be favourable, he will suspend his judgment concerning the real character of the man—he will assay to reform him—he will direct his persuasions, his advice, and his admonitions, to those particular traits of character which tend to virtue. Thus will he strike the right chord—touch that string in the soul, that harmonizes with truth and goodness; and getting possession, by that means, of the man's genuine principles and propensities, he will gently guide him from the devious walks of error to those paths of true wisdom, which tend to peace, honour, and happiness.

If, on the other hand, the true physiognomist has, at any time, occasion to observe some unfavourable traits in the countenance, gait, or involuntary habits of those to whom he may be introduced, he will not, to use an ancient phrase, “suffer sin upon him; but in anywise reprove him.” He will, in the true spirit of his science, put such an one upon his guard against those propensities which might lead him into

danger. He will warn him not to run into temptation, but to keep a steady eye upon himself; and, by a strict self-discipline, so to counteract the evil tendencies of his physiognomy, that in time, he shall be able not only to govern his feelings, but, possibly, even to render more feint and indistinct those deforming lineaments, which, while they lead to error, detract from beauty. The example of Socrates will here come in aid of physiognomical precept; and, who knows, how often such friendly admonitions would succeed in snatching from misery those, who, for want of such counsels, fall by little and little, till their honour, their reputation, their comfort, and happiness in the world are all forfeited.

There is a set of beings in society, who “make a man a sinner for a word.”—A race of unhappy mortals, who, with loud boastings about morals and religion, go about to condemn every look, word, action, and opinion, that squares not with their narrow and selfish views of things—you must walk with them, or walk out of the world—

you must say their *shibboleth*—you must subscribe to their articles—you must observe their observances—you must kneel at their altars—bow to their gods, and listen to their counsels, or you cannot be happy. They have chalked out a line of duty, as they call it, so narrow, that neither themselves nor others can walk in it with safety. They, therefore, pass through life as if the ground on which they tread were composed of nothing but bogs and quagmires; and as if the azure aspect of the heavens were absolutely injurious to the sight. With these unhappy beings, every look, every word, every act inpinges upon vice; and they would, if they durst, even condemn the marriage at Cana, in Gallilee, and all the guests who drank wine there. O! but could we follow them into the hidden haunts of their own hearts, we should there see what sinuosities, what serpentinings, what obliquities of feelings, views, and principles, what secret longings, what mixtures and contradictions make up their character. Here should we detect the demon of pride lording it over the soul, there the little

imps of envy and malignity creeping round the heart-strings; there, again, the yellow-eyed fiend of jealousy infusing its poison into the liver, and blood, and heart's core of the wretched victim, while ill-nature and malignity riot in wantonness through the whole system.

Now, all this can never long escape the penetrating eye of the physionomist. He will draw aside the veil that hides from common observation the true dispositions of those with whom he associates. But he will never condemn rashly, nor be hasty in his judgments; for he knows of what materials mankind are composed; and he will form his estimate not from any one particular trait, but from the concentrated whole; and even then, will often wait till his judgment is confirmed by some overt act, that shall place his powers of discrimination beyond doubt or difficulty.

This, at best, is but a slippery world, and mankind are strewn very thickly upon its sur-

face, we should do well, therefore, to proceed with some degree of caution, that we jostle not against our neighbour, nor render him uncomfortable by our eccentricities, or unhappy by our vices. Let us, therefore, avail ourselves of every possible help which divine Providence has placed in our power, to understand one another's character, thereby the better to appreciate what is good; and to detect and amend what is evil. One of the main helps of this kind is, I apprehend, this science of Physiognomy; but, then it must be learned perfectly, must be studied seriously, and be practised with prudence and caution.

On the *philosophical* and *scientific* advantages of Physiognomy it is not necessary that I should dwell. Its connection with Physiology, with Anatomy, with Zoology, with the Belle Lettres generally, with mathematical calculators and admeasurements, and with many other branches of art and science, will insure to it, whenever it comes to be generally and thoroughly understood, a high and important

rank in the scale of human knowledge. I am not ashamed to express my firm conviction, that a time will come, when our colleges and academies shall deem it as essential to institute a professorship of Physiognomy, as it is now thought proper that we should have professors of Humanity, of Moral Philosophy, of Ancient and Modern History, of Anatomy, of Painting, of Physics, &c. &c. I will not quarrel with those who may be disposed to smile at these sanguine anticipations. Physiognomy, though no modern invention, but as old as the creation itself, is, in what may be called its moral and philosophical uses, yet in its infancy; and whatever has the air of novelty, however useful, has to encounter the assaults of prejudice and mistake, till experience and matter of fact shall silence gainsayers, and stop the mouth of ignorance. In our own days we have all seen with what difficulty the discoveries of a Jenner, for instance, make their way through the world.— How reluctantly was received the application of steam, of gas from coal, and of various other chemical operations, to the daily purposes of life.

Referring to times more remote, we may observe, that at a period when the arts and sciences were in the highest repute, and Rome, in this respect, was in the zenith of her glory, under the luxuriant auspices of Leo X., the art of Printing was attributed to the agency of the devil :—

But see each muse in Leo's golden days  
 Starts from her trance, and trains her wither'd bays ;  
 Rome's ancient genius o'er its ruins spread,  
 Shakes off the dust, and rears his reverend head.  
 There sculpture, and her sister arts revive ;  
 Stones leap to form, and rocks begin to live :  
 With sweeter notes each rising temple rung ;  
 A Raphael painted, and a Vida sung.

A century had elapsed after all this, when the astronomer Galileo Galilei was condemned to imprisonment, and a saving penance for three years, to repeat once a week the seven penitential psalms, for declaring that the sun is the centre of the world, and immovable by a local motion; and that the earth is not the centre of the world, nor immovable, but actually

moves by a diurnal motion. In other words, Galileo was condemned for asserting that which any man, in our own days, would be esteemed a fool for denying. I do not recollect the name of the unfortunate philosopher who was burnt at the stake for maintaining that the earth was globular.

The world, however, is gradually advancing in knowledge; and I look forward to no very distant day, when the science of Physiognomy shall have acquired that stability of character as to entitle it to universal reception; and when its reasoning shall be looked to as one of the main auxiliaries of true religion, sound morals, and rational philosophy.

In the meantime, its present advocates and admirers will be content to brave the sneers, the contempt, the ill-nature, and the ignorance of its adversaries; and, guarding against precipitation on one hand, and inattention and indifference on the other, will not fail to make those observations on men and manners; on

forms and actions; on cause and effect; on traits and characters; on signs and correspondencies, as shall confirm them in the principles, and endear them to the practice of physiognomical investigation.

## **SECTION V.**

**A CONCISE VIEW OF THE PROGRESSION OF INTELLECT; AND OF THE GRADATIONS, AND EFFECTS OF INSTINCT AND REASON, DRAWN FROM AN ANALYZATION OF THE FACIAL LINE, IN THE RESPECTIVE PHYSIONOMIES OF MEN AND BRUTES.**

HOW shall I trace the mighty chain of universal being? Who can tell by what nice and subtle gradations the various parts of animated nature are distinguished, united, or separated?

From the lowest, and most inert, portion of the animal creation, to the highest order of created intelligence, there, doubtless, exists in each, some relation, some occult connecting link, that creates a sort of universal affinity be-

tween the respective branches of the whole: and yet it cannot be doubted, but that every individual animal has, within itself, all those perfections, and capabilities, that are essential to its own separate existence. So that, although there is a mutual dependance of each, as a part of the great whole; yet, in the all-perfect mind, every form, every existence, every substance, and every creation was contemplated, in fact, long before those forms assumed

A local habitation and a name.

The work of a perfect Being must be itself perfect; and whatever are the subordinate uses of each in connection with its fellows, it cannot possibly want any thing essential to its own complete individuality. "And God saw every thing that he had made, and behold it was very good." From the lowest to the highest; from the least to the greatest, all was good: all complete; and still, in the eye of philosophy, they so remain,

As full, as perfect, in vile man that mourns,  
As the rapt seraph, that adores and burns.

Yet there are distinctions and gradations most manifest and obvious, both in the corporeal and the intellectual capacities of animals, which distinctions, I contend, are strictly characteristic. In man we have already noticed some of the corporeal traits of intellectual endowments; it is the object of this section to delineate the physical signs by which intellect is indicated in its progression from brutes to man.

In the performance of this task, I shall adopt the usual course of illustration, by what is called the **FACIAL LINE**, though I am free to confess, that this method of ascertaining the power of intellect is not always to be relied upon.

Before, however, we proceed to details, I cannot but notice the hypothesis recently pro-

mulgated by the ingenious Mr. Charles Bell, in his very excellent and beautiful work on the **ANATOMY OF EXPRESSION IN PAINTING**. I do this the more gladly, because Mr. Bell, without meaning it, perhaps, has borne most ample and unequivocal testimony to the truth of Physiognomy.

"Alluding," says Mr. Bell, "merely to the evidence furnished by anatomical investigation, all that I shall venture to affirm is this, that a considerable difference is to be found between the anatomy and range of expression in man and in animals; that in the former, there seems to be a systematic provision for that mode of communication and that natural language, which is to be read in the changes of the countenance; that there is no emotion in the mind of man which has not its appropriate signs; and that there are even muscles in the human face, to which no other use can be assigned, than to serve as the organs of this language: that on the other hand *there is in the lower animals no range of expression which is not fairly referable*

as a mere accessory to the voluntary or needful actions of the animal; and that this accessory expression does not appear to be in any degree commensurate to the variety and extent of the animal's passions."

I will not take upon myself absolutely to call in question the opinions of so ingenious a writer, and so accurate an observer; but, I must confess, my eye has very greatly deceived me if there does not exist an evident gradation of physiognomical expression in the various animals, from the worm, whose element is the clod of the valley, to the lion that roams through the forest, roaring after his prey, and seeking his meat from God.

Mr. Bell says, that there appears to him to be no expression in the *face* of any animal lower in the scale of beings than quadrupeds. Yet it is admitted, that graminivorous animals, that is, those that live upon grass, &c. and not by preying upon others, have in their features no strong expressions of rage, the strongest and

most marked expressions, in Mr. Bell's opinion, even of quadrupeds; but adds, much to the satisfaction of the physionomist, that in these animals "the eye is almost uniformly mild, and the lips unmoved by passion." Whereas, in carnivorous animals, with whose habits and manners of life ferocity is instinctively connected, as the great means of their subsistence, rage is distinguished by the most remarkable strength of expression. The eye-ball is terrible, and the retraction of the flesh of the lips indicates the most savage fury.

Again: the horse is universally considered a noble animal, as he possesses the expression of courage without the ferociousness of the beast of prey; and as there is expression in his eye and nostril, accompanied by that consent betwixt the motions of the ear and the eye, which so much resembles the exertion of mind, and the movements of the human countenance.

With these concessions to the truth of our

science, we will be content, nor stay to controvert opinions as to the causes and the uses of this anatomical expression in animals. Nor will we object to it merely because the consideration of it would lead us more to that branch of our science which we have denominated Pathognomy. A physionomy in brutes, as well as in man, is, to a certain extent, at least, granted, and that is all we ask. The position that all this is merely an accessory of the motions natural to the accomplishment of the object which the animal has in view, detracts not from the value of the truth, that such an expression does in reality exist. Physiognomical expression in brutes is certainly not so common, or so clearly defined, as in man: for brutes are not susceptible of that endless variety of emotion incident to the powers of perception, reflection, reason, and abstraction. Fear and rage are almost the only passions that agitate the breasts of brutes; hence, fear and rage are most strongly indicated in their physionomies. This is quite sufficient. We have to do with forms as indicative of qualities; and

whether those forms are to be found in the face, or in the head and skull generally, amounts to nearly the same thing, as far as regards the subject on which I have undertaken to treat in this section.

When the forehead is extremely small, the eye very much elevated, the jaws of great length, the nose exceedingly short, and the mouth greatly depressed, the physionomy may be said to approach to brutality; and I believe it will very generally be found that deficiency of intellect in animals is in an exact ratio with those symptomatic characteristics of brutality.

It is well known, that the ancient artists, in their ideal heads of super-human beings, by uniformly endeavouring to render them as much unlike those of the brute creation as possible, were led somewhat to exaggerate those dimensions of the human countenance which mark the distinguishing attributes of man.

By the facial line, nothing more, in fact, is meant, than the line of the face; and it has been remarked by Camper and others, that in proportion to the perpendicularity of the facial line, drawn in profile, from the most projecting part of the forehead to the upper jaw bone, or, as the anatomists term it, the superior *os maxillare*, is the degree or measure of beauty and intellect generally, to be ascertained; meaning, of course, with respect to the relative capacities of man and the lower animals.

It is somewhat difficult to make this quite clear to those who have not had an opportunity of ascertaining the fact by anatomical investigation, or without some plain graphic illustrations. The annexed plate will, however, aid my attempts at description. The relative proportions of the cranium and the face are here to be taken into consideration. Of all animals, man has the largest cranium combined with the smallest face; and it has been

remarked, that animals deviate from these relations, in proportion as they increase in stupidity and ferocity.

We are to understand, by the facial line, not only the perpendicular line, from the forehead to the jaw, but also what is called the *facial angle*: that is, a line drawn horizontally backwards from the first of these lines, beginning at the floor of the nose, and extending beyond the orifice of the ear to the occiput, forming an angle more or less acute, or obtuse, as the facial line is oblique, or perpendicular. In other words, where the facial line, properly so called, is perfectly perpendicular, the facial angle will be a right angle; and when the facial line is more or less oblique, the facial angle will necessarily be more or less acute, or removed from a right angle.

Although it will not hold in every instance, as a general principle, it may be inferred, that those animals whose skulls are less in proportion to the face than is found to be the case

with respect to the human species, and whose facial line is also more inclined, and, of course, their facial angle more acute, descend in the scale of intellect, at least, are further removed from the human kind. There are, however, some exceptions; and it should not be forgotten, that we are treating, not so much of man, compared with others of his own species, nor yet of brutes, of the same species, order, and genus, as of man compared, in this respect, with brutes.

This is one of the most delicate and interesting branches of our science, if, indeed, it can properly be said to belong to that study; appertaining rather to physiology and comparative anatomy, generally, than to physiognomy, or the science of faces, particularly.

Aristotle has some extremely inconsistent and absurd remarks and physiognomical observations respecting the supposed traits of character in the faces of several brutes; and later

physionomists have frequently received and adopted them, merely, I should suppose, on account of the high authority of that eminent philosopher: for, certainly, but very few of them have the sanction of sound experience. Lavater copied, but rejected them.

From the *physionomies* of the lower animals, but little can be inferred with safety; would we, therefore, notice the generic difference between man and brutes, we must direct our attention principally to the bony system; the formation of the skull, and its relative position to the lower parts of the face.

"The spirit of a man goeth upward; but the spirit of a beast goeth downward," says the wise man; by which we may very well understand, the *breath*\* of a man goeth upward; that is, man is by nature an erect animal; but

\* The biblical critic will perceive, that this reading is by no means at variance with the original text. The inference, however, which the immaterialists draw from it is not, in the opinion of the editor, at all warranted.—EDITOR.

the *breath* of a beast goeth downward ; that is, brutes are, by nature, prone animals. This is entirely on the principle of a greatly inclined facial line, and an elongated facial angle.

Now let us proceed to adduce a few instances in which the degree of intellect (if I may be permitted, for the moment, to apply this term to the instinct of brutes as well as to the reason of man) is measured by this conformation of the head.

In the worm, in most fishes, in many birds, and in some quadrupeds, the facial line is entirely, or nearly, horizontal. That is, the skull and the jaw bone are in the same horizontal line ; and, I am greatly mistaken, if, in most cases, it will not be found, that those animals rank the lowest in the scale of sagacity. Without an adequate number of drawings, it is impossible to make this perfectly intelligible ; let me, therefore, rely upon the candour of the reader, practically to apply this doctrine, by personal observation, and I think he will find

it verified by almost every experiment he may be induced to make.

The fox, however, may be considered an exception: his cunning is proverbial; yet the facial line, in this instance, is almost in a continuous line from the skull to the nose; but I have not said that this line is to be the only criterion of intellect.

As a set-off to this exception, take the head of the "half-reasoning elephant," as Pope has denominated that animal. Let any one carefully examine the facial line there; and more particularly the relative size of the skull and the face, properly so called; for I reckon not the proboscis any essential part of the face of that animal; and he will, if I mistake not, find very strong presumptive evidence of the truth of Camper's doctrine respecting the facial line. Need I mention the great sagacity of this interesting animal? A whole volume of authentic anecdotes, of the foresight, the memory, one might almost say, the intelligence, of the elephant, might be collected.

It is singular that a late writer, of no mean talents and professional skill, should seem to have adduced this very instance of the elephant as an exception to Camper's doctrine. If I do not greatly misunderstand Camper's hypothesis respecting the facial line, he does not pretend to draw it from the forehead to the frontal sinuses, or nose, but from that part of the face to the upper jaw-bone; and that I should reckon, in the elephant, not at the extremity of the proboscis, but from the base of the tusks. Having no means of measuring the degrees of angularity in this and some other cases, I must content myself with presenting to the reader the following scales of angles from Cuvier's Elements of Natural History, and from Camper's Treatise on the Science of Anatomy, &c. and then leave the subject to his own practical researches and observations :

European infant . . . . .	90°
European adult . . . . .	85
Adult negro . . . . .	70
Orang-outang . . . . .	67

Long-tailed monkey . . . . .	65°
Baboon . . . . .	40 to 30
Pole-cat . . . . .	31
Pug-dog . . . . .	35
Mastiff; the line passing along } the outer surface of the skull }	41
Ditto ; inner ditto . . . . .	30
Leopard; inner surface . . . . .	28
Hare . . . . .	30
Ram . . . . .	30
Porpoise . . . . .	25

Camper has given drawings of a *simia caudata*, or tailed ape, an orang-outang, a young negro, the head of a Calmuc, heads of Europeans, and copies from the antique, &c. in his own possession ; and the results of his admeasurments of the facial line and facial angle were as under:

In the tailed ape the angle was . . . . .	42°
In the orang-outang . . . . .	58
In the young negro . . . . .	70
In the Calmuc . . . . .	70
In the European . . . . .	80

From these results, Camper infers, that the angle of the facial line has in nature a *maximum* and a *minimum*, from 70 to 80 degrees; which describe its greatest or smallest degree of elevation. When the maximum of 80 degrees is exceeded by the facial line, it is formed by the rules of art alone; and when it does not rise to 70 degrees, the face begins to resemble some species of monkies.\*

I have already remarked that the ancients were apt to exceed nature in their statues of their heroes and gods. To the former they generally, I believe, gave a perfect right angle of 90 degrees; in the latter, they did not hesitate sometimes to make the facial line to project even to 100 degrees.

The entire force of Camper's doctrine, and the value of its results in a physiognomical point of view, can only be duly appreciated by repeated experiment and observation of the

\* Vide Camper's Works, by Cogan, p. 40.

skulls and faces of different animals. This the reader must do for himself I can only assert, as far as my own experience has extended, I have found that the degree of sagacity may be very often ascertained by this mode of admeasuration of the facial angle, which, in most cases, determines the relative position of the cranium with the upper jaw-bone, and the distance between the orifice of the ear and the line of the occiput, or back part of the skull. It also marks the relative distance between the orifice of the ear and the vertex, or crown, of the head, with the distance from the same aperture to the extreme line of the lower jaw, or inferior maxilla.

Let the ingenious reader, therefore, make his experiments upon these principles ; and he will, with few exceptions, discover, that where the facial angle exceeds 80 degrees, the face begins to exceed the beauty of nature; that is, to approach the *beau ideal* of the ancients. The word *beauty*, in this sense, I merely use by comparison. The ancient statuaries, who made

the facial angle above 90 degrees, did so merely from a notion that their heroes and gods must necessarily be more beautiful and perfect, as their physionomies departed from those of the brute creation. In doing this, they "o'er-stept the modesty of nature," though they moulded their characters on human forms, and according to the general principles of human beauty, and the traits of human excellence. Beauty, in the proper acceptation of the word, as applied to the human face, I cannot easily bring my mind to separate from intellectual excellence, of one kind or other. As applied to the lower animals, the case may be somewhat different.

Comparisons, they tell us, are odious; but where nothing invidious is meant, no harm can follow. I would ask the candid reader, therefore, whether he has never observed a human head and physiognomy somewhat resembling that of an owl, having a short snubbed nose, a retreating chin, large ears, and ogling eyes? Has he never seen the attentive daintiness of

the cat, with a flat nose, and not unfrequently an appearance of something like smellers on the upper lip, especially in females, having a little, undefined mouth, and thin lips? The long, tapering visage, broad flat nose, wide mouth, and little chin of the cow, are certainly discernible in some countenances; in others, the round face, wide open mouth, and large eyes of the leopard, are observable; some have the large ears, and projecting jaws of the monkey; and some the long nose, and falling profile of the mastiff; some also, in front, have the wide forehead, oblique eyes, and long ears of the hound. In short, the horse, the mule, the goat, the lion, the ram, the ox, the sow, the cock, as far as the nose is concerned, the eagle in its eye and beak, and some other animals, have all their respective resemblances in that endless variety of form and features which distinguishes the human countenance; and I have very little doubt of the fact, that could we have an opportunity of exactly measuring the facial angle, together with the relative forms and position of the skulls, in these several cases, we should

find that there is not only a natural similarity of physiognomy, but of disposition. I am certain I have seen persons whose faces resembled that of the hyæna; and whose dispositions partook also of the untamable and resolute character of that animal: if they have not been as inexorably cruel as the hyæna, their breasts have certainly not overflowed “with the milk of human kindness.”

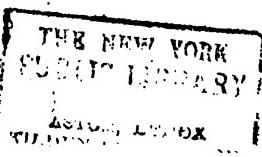
But I must not press these comparisons, lest I wound the sensibilities of those good men, who, like Socrates of old, have corrected the evil tendencies of their natures by religion, philosophy, and moral discipline. I have, however, the authority of Aristotle for this doctrine of resemblances; nor need I be ashamed to adduce the authority of John Baptista Porta, who, notwithstanding his superstition, in compliance with the notions of the times, respecting magic and other exploded occult sciences, has adduced some very singular and curious comparisons of this kind into his treatise, entitled “*De Physiognomia,*” a 4to. volume,

printed at Leyden in the year 1645. Porta allowed too much scope to his imagination; but many of his remarks are founded in truth and experience. We are indebted to this Neapolitan gentleman for the invention of that curious optical instrument, the Camera Obscura, which was afterwards perfected by W. J. Gravesande.

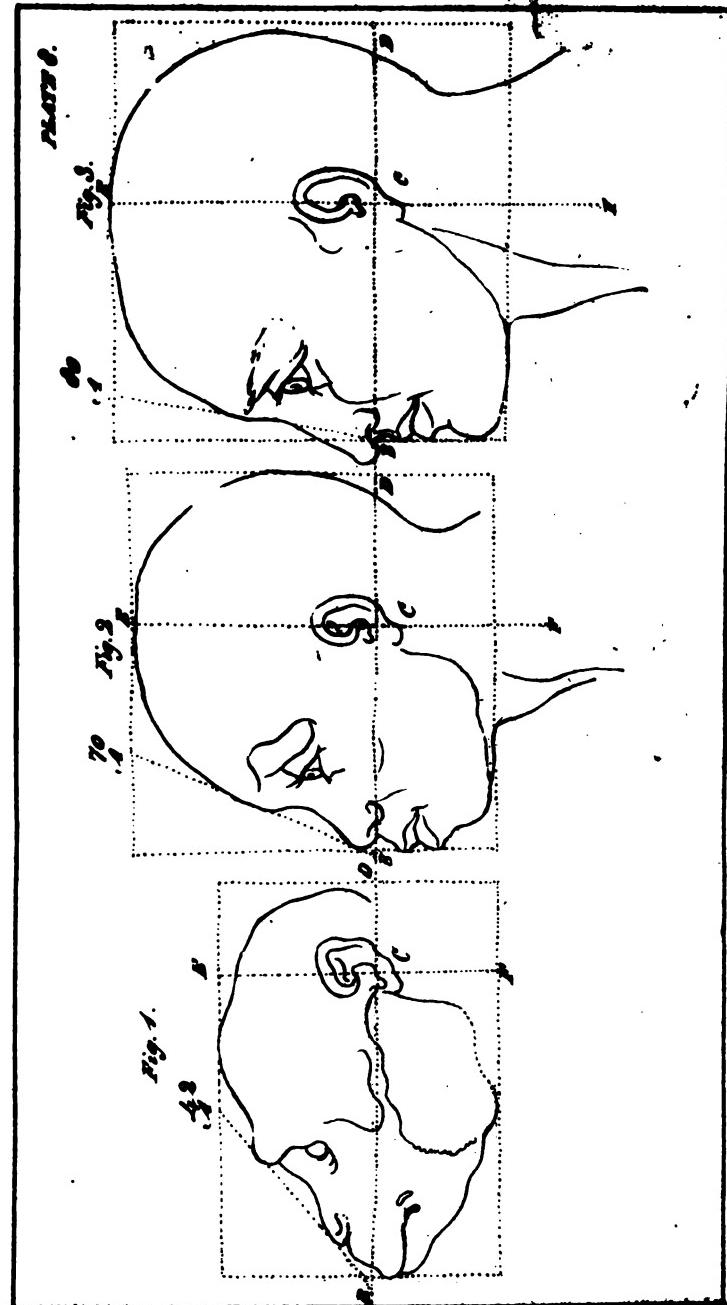
O! how careful ought we to be in the cultivation of the moral faculties and habits, lest we degenerate into the forms, as we acquire the habits, of the brutal parts of the creation! Would the sensualist, and the drunkard, the morose, the savage, the cruel, and the oppressive, but reflect, that by an indulgence of their propensities to these vices and passions, they imperceptibly bend their features to the forms of "the beasts that perish," they would, surely, obey those moral precepts and restraints which the All-wise Creator of the world has enjoined for our comfort and improvement in mental excellence, and corporeal comeliness!

If, as before stated, when the facial angle exceeds 80 degrees, the physionomy begins to approach the exaggerated form of the ancients; or, more properly, the perfection of human beauty; so also, as the facial line recedes, and the facial angle sinks below 80 degrees, the physionomy begins to degenerate from the European head to that of the negro; from thence to the orang-outang, and the ape; and so on, till the facial line is lost in the horizontal line of what, in other cases, would have been the facial angle. Common observation must not always be relied upon; but even vulgar minds uniformly associate the idea of brutality with a long snout; and, in this instance, at least, vulgar opinion, for the most part, coincides with truth and matter of fact.

I shall conclude these remarks by a reference to the annexed plate, in which are delineated the heads of an ape, a negro, and an European, with the facial line and facial angle drawn upon each, according



Delineation of the Third Line or stage.



to the doctrines I have ventured to adopt and adduce.\*

Figure 1, on Plate VIII. represents the outline of a *simia caudata*, or tailed ape, in profile, a native of Africa. A, B, describe the facial line, drawn from the line of the vertex, or crown, and touching the most prominent part of the forehead, extends to the upper jaw-bone. B, C, D, a horizontal line drawn from the extremity of the jaw-bone, and passing just before the orifice of the ear, extends to the line of the occiput, or hind part of the skull. E, C, F, a line drawn from the line of the vertex to

\* The exceptions to Camper's reasonings, by Blumenbach, and his copyists, Lawrence and others, are no solid arguments against the general truth of the doctrine. Mr. Lawrence's objection, in the case of the elephant, and some others, appear to me to be very futile, and to originate in mistake respecting Camper's real statement. The projection of the frontal sinuses has nothing to do with Camper's facial line. See the article *Comparative Anatomy*, in *Nicholson's British Encyclopædia*, written, as the preface states, by Mr. Lawrence. [And since copied, by the author, into his recent work on Physiology and Zoology. A work of great industry and research.—EDITOR.]

the line of the lower jaw-bone. The angle formed by the lines A, B, and B, C, D, is called the facial angle, which, in this instance, amounts to 42 degrees. This figure is the same as that found in Camper's Works, Tab. I. Fig. 1. somewhat simplified, and the facial line and angle explained, with fewer technicalities; but, I trust, on that account, not less clearly to the mind of the reader.

The distance from the mouth to the orifice of the ear, compared with the distance of this orifice from the bottom of the lower jaw, is as 8 is to  $2\frac{1}{2}$ , or 16 to 5; and the distance from the vertex to the orifice of the ear is precisely equal to the distance of this from the basis of the lower jaw.

These are important facts to be observed in ascertaining not only the quantum of skull compared with the face, but also the exact *position* of the skull with respect to the face.

Camper has given, as the next gradation in

this scale, the figure of a small orang-outang, reduced to one-fourth of its natural size. It is the same that he had previously described in his Natural History of that animal. I have not thought it needful to copy this drawing; but it may be of service to mention Camper's results. The facial line, in this case, made the horizontal line an angle of 58 degrees; and the distance from the mouth to the orifice of the ear, compared with the distance from this orifice to the line of the occiput, was as 7 to 4; and the distance from the line of the vertex to the orifice of the ear, compared with the distance from that orifice to the basis of the lower jaw, was nearly as 6 to 4.

By this it appears, that the orang-outang has not only a greater amount of facial angle than the simia caudata, but, also, that he possesses a greater quantity of skull, and less of face, than that of the ape: in other words, it approaches nearer to the resemblance of the human species.

Edwards, in his Gleanings of Natural History, published in 1758,\* gives to the facial line, in this species of ape, an angle of only 55 degrees. This small difference from Camper's, of 58 degrees, may be overlooked, as much greater are perceived in the human species.

Figure 2. Plate VIII. describes the head of a young negro, also partially copied from Camper. The facial line, A, B, in this case, according to that accurate writer's admeasurement, made, with the horizontal line, B, C, D, an angle of 70 degrees; and it is observable, that a still greater proportion of skull, and a less face, are to be found in this case than in either of the others already mentioned.

Figure 3 is the head of a European, in which the relative proportions are as follow: the amount of the facial angle being 80 degrees:

\* *Apud Camper*, p. 37.

B, C, is to C, D, as 30 to 31 ; E, C, is to C, F, as 18 to 11. From whence it appears, as before stated, that the angle of the facial line has, in nature, a *maximum* and a *minimum* from 70 to 80 degrees; which describe its greatest or smallest degree of elevation.

I am not aware, that any thing more is required to make the reader perfectly understand the nature of this doctrine concerning the facial line. In the art of drawing, as well as in the science of Physiognomy, it is of singular advantage. It is a doctrine, however, which must not be implicitly relied upon in every instance, as the measure of intellect, either with respect to men or brutes. Upon a broad and general principle, it is founded in matter of fact, and accords with experience and sound observation; but there are various physical and other causes, in the human species, particularly, which prevent an uniform judgment of character from this circumstance alone. The young phisionomist will, therefore, *use* the facial line, in his comparisons of the human

skull with that of brutes, without *abusing* it, in his discriminations of either. The sum of the matter is this: as the brain is considered the seat of intellect, or that portion of the animal frame on which impressions, from external objects, are made, where all mental processes are carried on, and from whence issues every act of the will, so in proportion to the extent of this organ, compared with those other portions of the head more immediately appropriated to the merely animal functions, of seeing, smelling, tasting, &c. we are led to conclude, a greater or a lesser degree of intellect. In the lower animals, the organ of thought is comparatively small, and the organs of sense comparatively large or more developed; in man, the organ of thought is large, and the organs of sense small: in other words, the cranium is great, and the face contracted, in comparison with those several organs of the brute creation; and this is partially ascertained by an admeasurement of the facial line and facial angle. This is all that I mean to infer by the term *progression of intellect.*

Having, however, frequently hinted in this section at the chain of being, and the title of the section itself seeming to intimate the same idea, it is necessary I should, in conclusion, more clearly explain myself, lest I be ranked amongst those fanciful theorists, who imagine that there is little or no distinction between men and brutes ; and who thereby degrade the image of God by too close an approximation with the nature of the beasts that perish.

This vast and stupendous creation, divided, by naturalists, into three kingdoms, is also distinctly marked, and subdivided into obvious and characteristic species, of animals, vegetables, and minerals ; each link in the mighty chain possibly bearing some affinity, in its uses at least, to the others, yet possessing within itself clearly a defined and definable character, nature, and disposition. Of these, I would assign to MAN the first and most exalted station ; lord of the whole, having independent traits of character, not only mental but corporal, evidently pointing him out as a distinct

and peculiar species ; though Linnæus, and some others, have chosen to class him with the mammalia, along with all those animals which have “lungs that respire alternately ; jaws incumbent, covered ; teeth usually within ; teats lactiferous ; organs of sense, tongue, nostrils, eyes, ears, and papillæ of the skin ; covering, hair, which is scanty in warm climates, scarcely any on aquatics ; and in most a tail ; walk on the earth, and speak !” The reader will here perceive into what precious company he has been introduced ; as if he possessed few or no traits of character beyond the monkey, the hyæna, and the most savage and stupid animals of the creation. It is well known to anatomists, and especially to those who have made comparative anatomy their particular study, that man has numerous peculiar traits, in his corporeal, as well as in his mental functions, which place him at an immense distance in the scale of being from every other animal. It is not my province to enter into the details of these peculiarities : it is sufficient for me to mention them ; and to request those who doubt

this—for some have doubted it—to examine and compare man with those animals which approach the nearest to him in resemblance, with respect to their natural capabilities for an erect attitude in the structure of the lower limbs, the thorax, the spine, and the pelvis. Let them next turn their attention to the upper extremities:—to the hands, the head, the teeth, and to the several proportions of the human frame; and numerous specific differences between man and the most anthropo-morphous simiæ will present themselves.

Besides these external peculiarities, man possesses several internal differences from the brute creation, in the structure of some of his organs: in the brain, the heart, the vagina, and other organs immediately connected therewith.

Other peculiarities are observable in the human animal economy. Man, unlike all other animals, is capable of existing and propagating in every part of the globe. It is true, that man

in his extension over the face of the earth, assumes different varieties; but every one of these possesses some traits common to the whole species, and essentially different from every other animal in the Linnæan class of mammalia; clearly pointing him out to be a peculiar and distinct species, having many things in common with all other animals; and many not to be found in any besides himself.

In the cold and cheerless regions of eternal snow approaching the north pole, in the arid deserts of Terra del Fuego; on the lofty summits of mountains, and in the deep-sequestered vallies; amidst the crowded metropolis, and in the most retired and secret abodes of solitude; midst the extremes of heat and of moisture; in almost every place and every situation man is capable of living, and of obeying the first great mandate of his Creator, "Increase and multiply, and replenish the earth, and subdue it."

And as man is capable of living in all places,

so is he framed for subsisting upon all kinds of food, whether animal, vegetable, or mixed; whether in its raw state, or after it has undergone a culinary process. The animal, the vegetable, and the mineral worlds, combine to yield him nutrition in health, or restoratives in sickness.

I will not enlarge on that noble attribute of humanity, SPEECH; for, probably, every other animal has some mode of expression answering to this faculty in man; nor will I dwell on that grand peculiarity of our species, REASON; but I cannot suffer this opportunity to escape me without noticing that greatest and best exercise of man's rational powers, RELIGION. It is given to man alone not only to know his Creator, but to feel, to apprehend, to appreciate, to "taste, and to see" His goodness. The Divine influence warms, inspires, and animates his heart; elevating his thoughts and his imagination above the sublunary objects of sense; and directing his mental vision through the long vista of this nether sphere to worlds yet

shrouded from the eye of mere animality in the thick and dark veil of futurity. To what immeasurable limits would this thought carry us ! What a capacious field for investigation here presents itself ! What a noble exercise for the mental powers ! But I must forbear ; and hasten to conclude this brief outline of a science, which embraces every subject connected with man, whilst it awakens and begets associations of the most sublime and interesting nature:

## **SECTION VI.**

### **A GENERAL VIEW OF THE MOST COMMON OB- JECTIONS TO THE TRUTH AND ACCURACY OF PHYSIOGNOMICAL SCIENCE.**

IT were both uncandid and unjust, nor could it answer any valuable purpose, to deny that objections, many of them of great plausibility, and apparent force, have been made to this science. Neither has it escaped the most pointed shafts of ridicule, nor the more determined attacks of public odium.

Amongst the many obsolete, and often ridiculous, enactments of our own Statute-Books, we find one, to the great disgrace of the present age, of no earlier a date than the last reign; when, in the year 1741, an act was passed, declaring all those “ to be rogues and

vagabonds" who "pretend to have skill in *Physiognomy*, palmistry, or like crafty science!" Who, according to the letter of this prohibitory law, is *not* a rogue and a vagabond? for all men pretend to have some "skill in Physiognomy." Such nonsensical enactments can only excite the smile of contempt: they ought not, however, to be suffered to disgrace the Statute-Book any longer; but to be swept away, along with all the other rubbish, which has accumulated through ages of ignorance, superstition, and folly; that the fair fabric of our civil code may be exhibited in its real state of purity and excellence. With the age of ignorance should perish the laws which ignorance has enacted; and the science of legislation, founded on the permanent basis of truth and reason, should keep pace with those improvements and discoveries that are daily made in arts, science, and useful literature.

To the juggling nonsense and knavery of some of its professors, this science owes much of the odium under which it labours. Its prin-

ciples and objects have been misunderstood; and abused by quacks and empirics. More has been attributed to it than the science itself lays claim to. It has been used, by designing persons, as a kind of fortune-telling system; and some, who have pretended to understand it, have affected great wisdom and sagacity; great foresight and knowledge of human nature, its frailties, and its secret springs of action. Hence they have been regarded as a species of necromancers, objects of fear and wonder to the ignorant, of disdain and contempt to the wise and the discerning.

Physiognomy is not one of the occult sciences: it has nothing in common with magic, with palmistry, "or like crafty science." It deals not in mystery: for mystery and truth are, for the most part, at enmity with each other.

The true phisionomist scorns all idea of secrecy in his science: those who entertain a contrary feeling know nothing at all about the

matter, whilst he proceeds by certain rules, which all men may learn, if they will take the pains; though he makes no professions of infallibility, or perfection in his physiognomical judgments; and does not hold himself accountable for the ill use which evil disposed persons may make of those rules. His skill in this science, like real skill in every other branch of useful knowledge, has a direct tendency to promote a spirit of moderation and reserve; of caution and prudence, incompatible with the arrogance and presumption of a mere pretender.

Amongst the causes of the objections to this science we may reckon the great labour, patience, and perseverance requisite in its attainment; and the previous knowledge which it requires of many other branches of science. It is next to impossible to attain any very great proficiency in this science, without a competent knowledge of anatomy in both its departments, human and comparative. A very extensive acquaintance with the various phenomena of physiological inquiry; a tolerable de-

gree of taste and skill in the arts of painting and statuary; a familiarity with the details of mathematical investigation, a comprehensive view of Natural History; and a clear capacity for embracing the great doctrines of Moral Philosophy, are all so many requisites to the attainment of perfection in this noble science. I do not say, but that considerable progress may be made in physiognomical acquirements, without any very profound skill in the above branches of knowledge. Certainly, very much depends upon original, and, as it were, intuitive powers of discernment and discrimination; upon long experience, in comparing different physionomies; on a quick and accurate eye; great natural powers of imitation; and aptitude of apprehension; but whoever would excel in this science, must not fail to cultivate every art that can at all aid him in his researches concerning the nature of man, and his relative situation in the great chain of universal being.

Without some previous acquaintance with

osteology, or that part of anatomy which treats of the bones, as well as with the nature and secretions of the fluids, the student in Physiognomy will make but very little progress.

Whether the recent discoveries in craniology will tend to the advancement of this science, remains to be proved. Strictly speaking, perhaps, the systems of Gall and of Spurzheim, ought to be ranked as branches and auxiliaries of this science: for inquiries concerning the construction of the skull have as close a connection with physiognomical reasoning, as the face, or any other external part of the human frame. This is a point, however, on which I do not insist, not being sufficiently acquainted with those discoveries which, it is said, have been made of the moral and physical faculties and propensities from a view of the peculiar conformation of the cranium.

Mr. Charles Bell, in his admirable Essays on the Anatomy of Expression in Painting, has noticed various muscles in the human face

peculiar to man; evidently intended to indicate and express those feelings, emotions, and sensations which belong to rational and reflecting beings only. That ingenious writer asserts, that of man alone we can with propriety say, the countenance is an index of the mind, having expression corresponding with each emotion of the soul. Other animals, says Mr. Bell, have no expression but that which arises by mere accident, the concomitant of the motions necessary to the accomplishment of the object of the passions. Although I am not inclined to acquiesce with this doctrine in its fullest extent, it is certainly no mean argument in its favour, that those parts of the human face, which are most expressive of the passions of the soul are, in a great measure, wanting in brutes. I have no room for details on this head; and must, therefore, refer the reader to Mr. Bell's work, where he will find the subject amply and ably treated.

How clearly, then, must it appear, that a

knowledge of anatomy, at least, is requisite to a perfect acquaintance with the science of Physiognomy.

Many persons seem to imagine, that to be good physionomists, they have only to compare human foreheads, eyes, noses, mouths, &c. with each other, as they appear in the different physionomies of mankind; and because they often fail in their judgments, they at length come to harbour a prejudice against the science itself.

No end can be attained without the means that lead to it; and if persons will not be at the pains to learn, they must be content to remain in ignorance; but they should not turn that into ridicule which they do not understand; nor blame any art or science because they have neither mental nor physical powers adequate to its acquirement. Those who are poor from indolence and extravagance, are apt to be very loud in their clamours against the rich; similar are the feelings of those who labour under a

deficiency of intellectual acquirement, merely because they are indisposed to those laborious night-watchings—those hours of retirement—those habits of reading and research, which are essential to great mental attainments, and to the acquisition of superior literary and scientific knowledge. Though Physiognomy is really attainable by every man of fair capacity, its manifold advantages cannot be obtained without some exertion, both of body and mind. Those are flimsy attainments in science which are acquirable independent of mental exercise. Genius may be intuitive, knowledge is not. A man may be a great wit by nature ; but he must acquire wisdom by experience.

No wonder, therefore, that the supine and the phlegmatic should despise a science so much out of the reach of those who are averse to labour ; nor that they should attempt to descry that species of knowledge which has so powerful a tendency to expose and develope real character.

It is on this account, that we so very seldom find an advocate for our science among the hardened, base, and profligate. It is of the nature of vice to beget cowardice; hence it is that vicious men are afraid of this science. They have a secret misgiving that there is some truth in the science; and they dread and hate its light. Cato wondered how their priests could look one another in the face without laughter: so may the true physionomist wonder how a drunkard or a sensualist can look himself in the glass without blushing. No one of this description, I am confident, will read this book without railing against the science that condemns him; unless, indeed, he have some sincere wish for reformation and amendment.

Far be it from me to suppose that there are no truly virtuous and enlightened objectors to our science. I know there are many: some who think that, were it true, it may be dangerous; and others who imagine that they disbelieve it altogether. Those who reject Physiognomy

on account of its supposed dangerous tendency, do not sufficiently reflect, that no science, having its basis in truth, can really be dangerous. But what if bad men should apply it to bad purposes, is it more than is done with almost every other useful art or science? Have not the arts of engraving, and of good penmanship been productive of forgery? Have not the fine arts been used for the purposes of idolatry, and of obscenity? Has not religion its hypocrites, who use it as a cloak for their licentiousness? Have not some men prayed themselves into bigots, and others philosophized themselves into atheists?

Those good men who reject Physiognomy as an idle dream, and an illusion, have never seriously applied their minds to the study of it. They have entertained wrong impressions respecting its pretensions; and have imagined that the science professes to teach more than it really does. The amiable, the pious, the good Lavater, though possessing the spirit of a genuine physionomist, was too much of an

enthusiast.—He had, if I may be allowed the phrase without offence, too much German fire, and German sentiment about him. He too frequently bursts out into those pious rhapsodies, and devout breathings of sensibility, so natural to the German writers. Hence some of his English readers, though, perhaps, admiring his strains of piety and devotion, apart from the science, are led to reject the science itself, as too nearly allied to fanaticism, and too remote from the sober reasoning of philosophy. Lavater's interjections and notes of admiration have shocked the cool reasoning of English philosophers.

For my own part, I must confess, that the science of Physiognomy, rightly considered, appears to be pregnant with so many advantages to the world; to abound so much with moral and religious sentiment, and to be at the same time, so purely philosophical and rational, that I know not how to write upon it without its exciting within me some of the warmest and best feelings of my nature, elevating my thoughts

to heaven, and filling my mind with the sublimest emotions of admiration and gratitude.

The following observations of Lavater's are very remarkable for their truth : " Nothing," says he, " can be more true than this, because I am satisfied, by evidence which I cannot doubt, that the same persons who affect to make a jest of it in public, are ever the most eager to read or to hear physiognomical decisions ; and I boldly appeal to every reader who is prejudiced against this science; or who only pretends to be so, and ask him whether he has not a secret desire, that a physiognomical observer, to whom he was not personally known, and who had never seen him before, but his portrait, should make a comment upon his physiognomy ? I should be tempted to ask those likewise, who treat my researches as fanciful, if they will be less disposed to read my Physiognomical Essays on that account ? I know it, yes, I predict it, without the gift of prophecy.—Ye zealous and interested antagonists of Physiognomy, you will read my book, you

will study it, and you will be frequently of my opinion. You will often discover with satisfaction, in these pieces, observations which you have made before, without expressing them in words;—and, nevertheless, you will pretend to refute me in public. In the retirement of your closet, I shall sometimes obtain from you a smile of approbation; yet the next moment you will affect to laugh at the truth of which you have felt the force."

If objections were arguments, not even Christianity itself would stand the test of inquiry: for what system of philosophy or of morals, was ever subjected to a more severe scrutiny, by the witlings of the present and of former ages? In another part of this work it has been proved that Physiognomy is a science; and mere questions of doubt or suspicion cannot possibly disprove the facts therein stated. No one, not even M. de Buffon himself, ever attempted seriously to refute the general strain of argumentation employed by any sensible physiognomist. But nothing is so

easy as to laugh -nothing so convenient as sarcasm and ridicule, when sober reason and patient investigation fail to refute any truth, doctrine, or opinion.

Some persons seem to be constitutionally possessed of a certain portion of querulousness, not unfrequently mixed up with no small share of ignorance, arrogance, and envy, eternally prompting them to find fault with whatever they do not understand. These persons, unwilling to be thought ignorant of any thing, pretend to be familiarly conversant with every thing; and they imagine they show their shrewdness and dexterity by a sort of wholesale dealing in notes of interrogation. They grant nothing to their opponent; they concede no point; they admit no position, not even for the sake of argument; they are mighty dexterous at a syllogism in their own favour; but uniformly reject the minor, the major, and the *ergo* from every other quarter. They are, generally, smatterers in some art, or dabblers in some science; and having acquired a

string of technicalities, like a certain character in the Vicar of Wakefield, never fail to pour out a most abundant portion of them into the ears of those who may not happen to have made any particular science their study. The late numerous and most valuable discoveries in chemistry, for instance, having caused that excellent branch of science to become a sort of fashionable study, how frequently do we find the new nomenclature made use of by persons who clearly know very little of the matter; yet they continue to excite the wonder and admiration of the multitude, by the volubility with which they run over a jargon about hydrogen and oxygen, carbon and caloric, acid and alkali, without measure or end. But ask these persons a question, even in their own favourite study, and for the most part, the answer will be an expression of astonishment at your ignorance; but you must not look for a definite, scarcely for a civil answer: most assuredly you will be disappointed if you calculate upon deriving any information of real utility from them.

I never yet met with one of these pedantic gentlemen who was not a most decided enemy to the science of Physiognomy. With a projecting mouth, a long visage, a staring or perhaps, a blinking eye; they attack every truth proposed to them; and sink every consideration in that of their own self-importance.

With sophisters of the kind I have here attempted to describe, and we meet with many such in our intercourse with the world, I would advise the young physionomist to deal very abruptly; and, reversing the construction of Hamlet's words to his father's ghost, would say to such an one, "thou com'st in such a questionable shape, I'll *not* speak to thee."

Men of real science and information will reject nothing apparently useful that is presented to them in a respectable form, without duly weighing the evidence on which it professes to claim their attention. To characters of this description, the physionomist may safely venture to submit his pretensions. In such

hands his science is perfectly safe. Should they reject his argument, they will not despise his zeal. They will listen to his statements, and compare his facts, though they may not embrace his doctrines. The human mind is variously compounded. That which strikes one person with the force of demonstration, is often rejected by another as abounding with absurdity and error; yet both may be equally sincere in their inquiries after truth, and both equally capable of appreciating its value. On few points do men differ so widely as on that with which one would suppose they must be best acquainted—the knowledge of themselves—

“ The matchless compound, MAN, too much allied  
 To sense, to rest in philosophic pride ;  
 Too much to spirit, e'er that rest to find  
 In sense, rude-broken from the grasp of mind !—  
 But who, the heir of animated dust,  
 Shall lift that balance high, or scales so nice adjust ? ”

ANON.

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